Tirukkural on Virtue

(அறப்பால்)

commentary

F. W. Ellis

First Edition

1812

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CHAP. 1.

கடவுள் வாழ்த்து The praise of God.

The literal meaning of the title of this Chapter is preserved in the translation. According to established rule all Tamil compositions ought and, with few exceptions, all do commence by an invocation of the Deity, varying according to the sect of the writer. Tiruvalluver has devoted the whole of this Chapter to this subject.

I.

அகரமுதலவெழுத்தெல்லாமாதி
பகவனமுதற்றேயுலகு (க)

As ranked in every alphabet the first
The self-same vowel stands; so in all worlds,
Th' eternal God is chief.

Literally *As A is the first letter* &c. the first of our vowels, when pronounced short, is here intended, which is actually the first letter in all alphabets and the meaning of the distich, therefore, is, that, as this letter, however varying in form, is the first in all alphabets, so the same Deity, however varying in his energies and attributes, governs all nature. By translating the word எழுத்து *letters* instead of "alphabet" the sense of this couplet would be—*As the vowel A stands first among the letters* (of the Tamil alphabet) *so the eternal God stands first in the world*—and this in fact, is the meaning given to it in the Latin Commentary. The foregoing version, however, agrees with the reading of Parimèl-azhager, who commenting on it says—தமிழெழுத்துக்களன்றியு மெழுத்துநிறைந்தவடமொழியெழுத்துமெல்லாவற்றிற்கு *It is not confined to the Tamil alphabet alone; seeing it to be the first, also, in the Northern*

(or Sanscrit) *Alphabet he says all alphabets.* It must not be objected to this that உலகு *the world* is in the singular number, as this word like many similar terms in Tamil, has frequently a plural and general signification, as in the 3rd Couplet of Chap. 3rd, where it means the inhabitants both of heaven and earth. Here, moreover, generality may more especially be attributed to it, the adjective எல்லாம *all* being so placed in the sentence as to qualify both எழுத்து *letters* and உலகு *worlds*; thus affording two readings, namely, அகரமுதலவெழுத்தெல்லாம *as the letter A is first in all alphabets*, and எல்லாமறிபகவனமுதற்றேயுலகு *the eternal God is chief in all worlds*: instances of such double application of a single term are not uncommon in Tamil.

"So in all worlds"—The Hindus believe not only in a plurality of worlds but in a plurality of systems called அண்டம் of which the entire collection constitutes the பிரமாண்டம *the universe*; this belief is thus alluded to in the *Tiruvày-mozhi the words of the holy mouth*, a translation of the substance of the Védam, according to the Vaishnavas, into Tamil.

விண்மீதிருப்பாயமலர்மேன்மிறப்பாயகடல்சேர்வாய
மண்மீதுழல்வாயிவற்றுளெலுமறைதனிறவாய
எண்மீதியன்றபுறவண்டநாதனெனதாவி
யுண்மீதாழ்யுருகாவுடனுதியாவிப்பாயே.

Thou art in the heavens, thou art above the mountains, thou dwellest

in the ocean,

Thou revolvest in the earth, but among all these, though every where present, thou art every where hid;

Thou art among other worlds, among systems beyond the reach of thought,

And thou sportest, also, in my soul: wilt thou ever thus remain concealed without manifesting thy form?

This verse involves philosophic ideas of no small importance, and to impress, therefore, the truth of my translation it may be right to analyze the original expressions. That translated "*thou revolvest in the earth,*" which so immediately opposes the Puránic system of geography and astronomy and which is in itself so just, is in the original composed of the words மண் *Man'* *the earth,* மீ து *midu in, on, above, among,* it must here have the first meaning because it takes the second in the first line and the others in the two last, were it otherwise the rhyme would be incorrect, and உழல்வாய *uzhelvày* the second person singular of the future tense of the verb உழலுதல் *uzhelel* to revolve, used according to idiom in a frequentative sense; the literal meaning, therefore, is

thou continuest revolving &c. The line translated "*Thou art among other worlds, among systems beyond the reach of the thought,*" is composed of the following words, எ *En' thought,* மீ *midu above,* இயன்ற *iyan'da,* the participle past of the verb இயல்பு *iyelel to become unite, or collected in companies,* புற *pura other,* அண்டத்தாய *an'dattày,* an appellative noun conjugated in the second person, derived from the Sanscrit word அண்டம், *an'dam* which literally signifies *an egg, or any thing oval,* here a *sphere, a solar system;* அண்டத்தான *an'dattàn* the first form of the appellative, according to the rules of Tamil grammar means either *he who presides over, possesses, or inhabits a system of worlds;* the whole sentence, therefore, might more literally be translated, *Thou dwellest among other systems of worlds collected in companies beyond the reach of thought.*—The notion of a plurality of worlds, which Fontenelle has in modern times made popular in Europe, seems to have been known and admitted in India in the earliest ages.

"Th' eternal God"—The compound ஆதிபகவன, thus rendered, bears correctly that signification, but the literal meaning of the first member of it ஆதி is *the first, the begining;* both the terms are of Sanscrit derivation, and the compound, which follows, therefore, the rules of that language, is the only instance of the kind that occurs in this division of the work.

அகரம *the letter A.* the ac. sing. governed by the following verb.—முதல *a* conjugated from of the noun முதல் *the beginning,* having the force of the third per. plu. pass. and meaning *they begin by, commence with.*—எழுத்தெலாம *all letters;* the nom. governing the preceding word conjugated as a verb.—எல்லாம *all,* this term, as is usually the case,

here follows the word with which it is compounded.—ஆதிபகவன a Sanscrit compound from ஆதி *the first, the beginning*, and ஜகவான் *Deity*, the final syllable being shortened.—முதற்றே the third per. sing. neu. terminated by the emphatic ஏ, from முதல் and governed by the preceding term, which, although in the masc. takes a verb in the neuter gender as all words signifying *God* may do.—உலகு *the worlds, the universe* the sing. used for the plu. and the nom. for the ac. governed by முதற்று.

II.

கற்றதனலாயபயனெனகொல்வாலறிவ
னற்றுடொழாஅரென்னீன (உ)

What is the fruit that
human knowledge gives,
If at the feet of him, who is
pure knowledge,

Due reverence be not paid

?

This version is nearly literal and requires no explanation. The terms here used to designate the Deity வாலறிவன *he who is pure intelligence* has immediate reference to ஆதிபகவன in the preceding distich, as have all similar phrases throughout this chapter.

" If at his feet "—In this and the following couplets the words, *the worshippers of his feet,* to express reverence, and *those who are united to his feet,* to express obedience, are used in the original; such use probably originated in the practice of substituting in the act of worship a material image for the immaterial idea. The sacred writers, however, do not reject similar phrases and they are no doubt employed by Tiruvalluver in a figurative sense, as the being he addresses in this chapter is evidently the Eternal One, " *to whom there is none similar;* " whom no symbol can express and no form design.

கற்றதனால் *from that which was learned;* the 3d or instrumentive case of the neuter pronominal participle past of கற்க *to learn.*—ஆய்ந்து *which comes;* the contracted participle of ஆகு *to become* used for ஆகி.—பயன் *fruit, produce, profit;* the nom. governing the substantive verb understood.—என் *what ?* the contracted form of the neuter interrogative pronoun எனல.—கொல் a particle, sometimes, as here, expletive, sometimes like ஓ implying doubtful interrogation.—வால் *purity, truth;*

here used adjectively and qualifying the following term.—அறிவன *he who is knowledge*, or *he who possesses knowledge*; the former is the more general meaning of similar derivatives, thus வில்லன means *he who is a bowman*, not merely *the possessor of a bow*, and when conjugated வில்லேன் *I am a bowman*, வில்லாய் *thou art a bowman* &c; an appellative conjugated in the 3d Per. masc. from அறிவு *knowledge*, the nominative being used for the 6th or Genitive Case.—நல்லதோர், for நல்ல *good*, தான *a fool*, the nom. used for the 2nd or ac. case, and தாழார், the final being lengthened by இறு நல்லோர்—, *they who do not revere*; the negative participle in the masc. and fem. gender and plu. num. of தாழ்தல் *to revere*.—எனின் *if said*, the subjunctive form of

எனல் *to say*; it has here, however, simply the sense of ஆல் *if* and, united with the preceding negative term, means *unless they revere*.

III.

மலர்மிசையேகினானமாணடிசேர்ந்தார்
நிலமிசைநீடுவாழ்வார் (கூ)

They who adore his sacred feet; whose grace
Gladdens with sudden thrill the fervent heart,
High o'er the earth shall soar to endless joy.

The allusion in the original could not by any form of words be preserved so as to be intelligible to the European reader; in this version, therefore, the commentary rather than the text, is followed. மலர் from மலர்தல் *to blow as a flower* means literally *a full blown flower*, and figuratively *a glad heart, a rejoicing mind*, thus தனதுளமலர்ந்தது *his mind or heart blew as a flower*, that is *rejoiced*, அவனுளத்தைமலர்வித்தான *he caused his heart to rejoice*. The original, aocordingly, is மலர்மிசையேகினான *he who passes suddenly over the full blown flower*, that is, *who passes suddenly over the rejoicing heart* and it alludes to the sudden afflatus of the divine spirit into the mind of the favored devotee, which purifies him from sin, detaches him from all mundane affections, and exempts him from the misery of future birth; to the effects of that grace, which "passeth all understanding," which at once converts unrighteousness into righteousness, and which is vouchsafed to the sinful Publicain while it is withheld from the sinless Pharisee. The passage is thus interpreted by Parimèl-azhàger அனபாவிலுளவாயுளைகமலத்தினைகளை வாயிலுளதவடுவாதுளினாதுசெறவினானை which may be thus freely rendered, *he who passes suddenly over the lotos-flower of the heart of those who think on him with affection, appearing to their mind's eye in that form in which their several systems of religious belief lead their imagination to represent him*. He adds இதனிடபபுமேனடகதாவெனனபுதாரபபாரபபறறிபபிறிதுகடவுடகெறறுவாருமுளர் *They are some who apply*

this expression to another Deity, whom they denominated Pǐmènadandàr he walks on flowers: those here referred to are the Samanʼer or Jainer, who represent their twenty fourth Tirt hacas, in Tamil jointly called Arugen from the Sanscrit *Arhah meritorious,* standing on a lotos flower beneath a Pinʼdi or Aʼsóca tree crowned by a triple umbrella. The Samanʼer claim Tiruvalluver as belonging to their sect and adduce this verse in support of their claim.

" High oʼer the earth"—the words of the original மிகினை may mean *on the earth* and the whole second line, therefore, may be rendered they *shall live long on the earth*; all the commentators, however give it the meaning here assigned to it. The Latin translation is " in loco terræ superiori diu vivet— —id est in cœlo æternum beabitur," and the paraphrase of Pàrimèl-azhager எல்லாவுலகிற்கு மேலாய வீடுபெறினுங்கெடுதியின்றி வாழ்வர் *They shall live without decay in the world of final beatitude, above all worlds.* This interpretation of the term, மிசை *over, above,* is certainly correct for it is only by a lapse from its proper meaning that it signifies *on.*

மலர் *A full blown flower,* the oblique in composition with the following term: the oblique form of nouns ending in vowels, nasals and liquids, when they do not take the affix இன், are the same as the nominative.—மிசை *height, elevation;* as the latter member of this and similar compounds this noun must be translated by the prepositions, *over, above,* sometimes *on.*—எய்ஞன் *he who went, he who walked;* the third pers. masc. sing. of the past tense of எய்தல் *to go,* used as an aorist participle; to explain this use of the past tense Parimèl-azhager quotes the following rule from the Tolcápiyam வரூஉமொரீஇதுங்கெடுவகாவிதனுமோ-ரீற்
றகுவருஞாமவிவ்வாறுசெ றகின்னி-யிறந்தகாலதனுக்கு நிபவொடுபின்னை
ன்-வினாததமொருவ னென்னமறுத்தலின். *The wise have declared that the*

verb may be used in the form of the past tense and with the signification of the present and future when quickness or suddenness is implied. It will be found, however, that Tiruvalluver frequently uses the past form in a sense entirely indefinite and when he does not intend to express the quick performance of the action.—மாண் *greatness, honor, glory;* used adjectively, or in composition with the following term.—அடி *a foot* the nom. used for the obl. with the sense of the ac.—சேர்ந்தார் *they joined, united with;* the past tense third per. masc. plu. used for the participle, or, as

perhaps it ought rather to be considered, the contracted form of சேர்ந்த the pronominal participle past of சேர்தல் *to join.*—நிலம் *the earth;* in composition with மாண்.—நீடு *length, extension of space, or duration of time;* used adverbially. The root நீள் *lengthen, extend,* gives origin to the two neuter verbs நீளல், formed immediately from it, and நீடுதல், formed from it by the affix து, which with the final ள் is converted to ட், *to grow long, or extend itself,* and to an active, நீட்டல், formed by doubling the final of the theme of the second neu. verb, *to stretch out, reach:* this theme நீடு is also, a noun subs. denominated by the Tamil Grammarians தொழிற்பகுதிதாழிற்பெயர் *a verbal theme in the sense of a noun signifying the state or action of a verb;* such substantives may likewise be used as adjectives and adverbs.—வாழுவார் *they shall live;* the third per. plu. masc. of the fut. tense of வாழுதல் *to live, flourish, enjoy happiness,* governed by the pronominal participle சேர்ந்தார்.

IV

வேணடுதலேவேணடாமைமயிலானடிசேர்
நதார்க்
கியாணடுமிடுமைபயில் (சு)

To him, whom no affection moves nor hate,
Those constant in obedience, from all ill
In this world and the next, are free.

"Whom no affection moves nor hate"—this, though it conveys the general idea, is not an exact translation, வேணடாமை may be more properly rendered *aversion* than hatred and the whole sentence, as explained by Parimèl azhager, ஒருபொருளினுமவாவுறுதலுமவெறுத்தலுமிலனெதனால *he who is not affected to any thing, nor averse from any thing*; or, simply, *he who is without bias* This expression வேணடுதலேவேணடாமை is intended to apply to the state ascribed by Hindu writers to the all-pervading Spirit, when they say it is the universal Witness, taking cognizance of all things, whether good or evil, but

affected by none, and it describes in other words the fifth of the eight attributes admitted by the A'gamas, as explained after the 9th. verse of this Chapter. The attribute indicated by the terms there used is the immateriality of the deity and they are so rendered; the more literal translation however, would be *that which cannot from it's nature be affected by the incidents of matter.*

" From all ill in this world and the next is free"—Man is naturally liable to affliction according to the Hindus from three sources, namely, from himself, from others, and from God. It is from religion alone, the author says, he can, derive that right knowledge which delivers him from the first, raises him above the second, and averts from him the third.

வேணுதல் *the possessing desire;* a verbal noun in the form by which the verb is usually expressed.—வேணாமை *the not possessing desire;* the negative verbal from வேணுதல் *to desire.*—இலான for இலவன் *of him who has not,* the participle in the masculine singular from இல் *there is not,* the nominative being used for the genitive.—அது the nom. used for the 2nd or ac. case, and governed by the following participle.—சேர்ந்தார்கு *to those united;* the past participle neuter of the verb சேர்தல் *to unite* in the 4th or dative case plural.—யாண்டும *always;* யாண்டு, as a noun, signifies *time,* but connected with the particle உம it takes the adverbial signification here given to it. The foregoing word ending in உ and this beginning with ய a shortened இ-குற்றியலிகரம is interposed, and the உ suffers elision.—இடும்பை *mischief, evil, affliction,* the nominative of the following verb.—இல் *there is not;* this word like அல் *it is not* may be used for any tense or form of the verb which the sense requires.

Note. The roots இல் & அல் do not give origin to any regular verb; they are confined to the negative form in which the former is thus conjugated,—இலெனான *I am not,* இலாய *thou art not,* இலான *he is not,* இலாள *she is not,* இன்று *it is not,* இலேம *we are not,* இலீர் *ye are not,* இலார் masc. and fem. இல neu. *they are not;* these forms may, also, be used as விகுதிகளுடன் or conjugated appellatives, and they then mean *I who am not, thou who art not &c.* It has, also, the gerund இலாஅ and இலாமல் *not being,* the subjunctive இனுதல் *if not,* the indef. participles இலா and இலாத *that which is not* and the verbal இலாமை *the not being.* அல் has nearly the same forms as இல்.

V

இருளசேரிருவினையுளுசோவிறைவன.

பொருளசேர்புகழபுரிநதார்மாடடு.

(ந)

Those who delight with fervent mind to praise
The true and only Lord of heav'n and earth,
No false ideas of right and wrong can cloud.

" Lord of heav'n and earth"—the original word here used to designate the Deity is இறைவன which means *a lord, a prince,* definitely *the Lord, God:* the two latter terms are not expressed, but clearly implied, as is, also, the preceding epithet " only," the words of the original, பொருளேசேர்புகழ் *praise connected with the reality or real nature* of God, manifestly including the idea of the divine unity.

" Right and wrong"—literally *both deeds,* that is நல்வினை *all acts according to the law,* whether moral or ritual observances, and தீவினை *all acts contrary to the law.* The orthodox Hindus hold that the works of the law, by exercising the mind in the contemplation of divine things and gradually purifying it from its grosser propensities, are the only means by which a true knowledge of God can be obtained; but that when once in possession of this knowledge, works of every kind, the worship of the inferior deities, the performance of the sacrifices of the Śruti, the ritual observances of the Smṛiti, distinction of meats and even moral obligations are of no further efficacy and the enlightened devotee perceives that the importance he has hitherto attached to them has arisen solely from the illusions of Máyà from which he is for ever released. Hence the expression " false ideas," the original of which is இருள, literally *darkness,* but here used in the acceptation of மயக்கம் *ignorance, inebriation, mental delusion.* Parimel-azhager thus explains this distich,—இனனதனனமதமிதனனெவாருவ ராலுமகூறப்படாதனைடியினவிதனைசையிருளென றுமநல்வினையுமதிறத தறகெதுவாகவின்றுவிவினையுநுகர்சாவென றுமகூறினறபுகழதனைப்பா ருளேசராவாகவினனையுமூறறவுமூடையவினறவனபுகழேபொருளேசர்புக ழேனபபடடது *He calls that mental delusion which arises from matter, the nature of which no one can explain,* darkness *and, as good works are the cause of mortal births, he says the effect both of good and bad works ceases. The praises*

addressed by the ignorant to beings whom they imagine to be deities, but who possess none of the qualities of the divine nature, not being founded in reality, it is here said that the praise of the Lord, who possesses all these qualities, is the praise of reality. The word அவிச்சை rendered *mental delusion* is a corruption of the Sanscrit term சித் வி ஜ்ஞா formed from the root ஜ்ஞா *know* by the incrementive வி prefixed and the privative சித்: this word, though frequently used in high Tamil, like many other of the same derivation is not found in the dictionaries.

இருள *darkness, ignorance;* the nom. with the sense of the third abl. in ஓடு governed by the following participle.—சேர் *joined, united,* the root of the verb சேர்தல் *to join,* used as an indefinite participle. Roots similarly used are called விணைதொகைகள் *the conjunction of the verb,* because the meaning of the three times is conjoined in it; the Latin commentator, considers this form an abbreviation of the future participle சேரும் *that will join* and in this he agrees with the R. C. J. Beschi, who in explaining the several species of தொகை says (vide Pars 2. Chap. 2. No. 33. Clavis humaniorum literarum sublimioris Tamulici idiomatis) "விணைதொகை quando participium ita abbreviatur ut tempora discerni non possint, et fit quando participio futuri detrahitur ம் vel உம் et tunc supponere potest pro quolibet tempore. Sic, பொருகளம் inservit pro பொருதகளம்-பொருகின்றகளம்-பொருங்களம்; வாழ்நாள்-vel வாழ்கின்றநாள்-vel வாழ்வுள்-வாழுள்- et வாழ்நாள்." I do not, however, find any authority for this doctrine in the Tamil Grammars; in explaining the Sútram of the Tolcáppiyam விணையினெழுகுறிகாலதிமும் in which the nature of the விணைதொகை is declared, the Commentator says விணையென்றது-உண்-தின்-முதலியமுதனிலைகளையுடைத்தாகிப்பெயராயதனையுறழ்ந்ததன்பெயரெச்சத்தினையுணர்த்தினைத்தொழிற்பெயர்வன-அகரமும்-இன்ற-இன்ற வென்னுமுமுமாம்-அவைகாலதிரயிற்றொடர்கொடியாகவே *the term verb implies* un, tin eat *and the rest being verbal roots, but it must be taken here, the whole being put for a part, to signify a participle originating from it. Connectives are the temporal*

termination of the participles, namely a *for the past,* niṉṟu *and* ciṉṟu *for the present, and* um *for the future; the conjunction of the meaning of these times is exemplified in the word* col-yanei, which, as he proceeds to

explain, may be rendered *an elephant which has killed, which kills, or which will kill.* On this authority I consider செ, as it certainly is, the root used as an indefinite participle and shall so describe all similar terms.—இரு *two;* the adjective form before consonants of இரண்டு, before vowels it becomes இர்.—வினை *act, deed, work;* the nom. governing the neg. verb செயா.—உம *and;* உம added to nouns of number and multitude or to interrogatives gives them a determinate meaning; thus இரண்டும் *both,* நான்கும் *all the four,* பறவையெல்லாமும் or யாதும்பறந்தன *every one of the birds flew away,* அதையாருமறியார் *none can know that.*—செயா *will not unite;* the third pers. neg. of செய்தல்.—இறைவன *the Lord, God;* the nom. in regimen with the preceding part. and in comp. with the following term.—பொருள் *reality, truth;* under the same regimen a இருள். This word is used by Tiruvalluver in various significations, of which examples will hereafter appear.—செ as above.—புகழ *praise* the nom. for the ac. governed by the following part.—புரிந்தார் *they who love;* the contracted pron. part. past of புரிதல் *to love,* used indefinitely.—மாட்டு *in;* the abl. for the 7th. case or 3rd. abl. of மா *a place,* used as a preposition.

VII.

பொறிவாயிலைந்தவித்தான பொய்தீர்ஒழுக
நெறிநின்றார்நீடுவாழ்வார்

(சு)

Those who pursue the path of his true law,
Who is of sensual organs void, in Heaven
Shall dwell in never-ending bliss,

"Sensual Organs"—in the original பொறிவாயிலைந்து *the five portals of sense*, according to Parimèl-azhager மெய்வாய்கண்மூக்குச்செவி *the body, mouth, eye, nose and ear*; God, being purely spiritual, is void of those organs, but is to be contemplated as being all eye, all ear &c. as he possesses the energy of any sense innately, not derived, as in material beings, from the excitation

of the corporeal organ.—The first part of this distich பொறிவாயிலைந்தவித்தான may, also, be rendered *he who destroys the five senses* by relieving those who obey his laws from future births and making them participant in his spiritual nature.

"Shall dwell in endless bliss"—the expression is the same as that which concludes the 3rd distich of this chapter, namely நீடுவாழ்வார் which means literally *they shall live durably*, but is interpreted by all the Commentators as applying the state of final beatitude.

பொறி *the senses*, as sight, hearing &c.—வாயில் *the organs of sense* as the eye, ear &c.—ஐந்து *five*: these three terms from a compound governed as in the ac. by the following participle.—அவித்தான் *he who rejects or destroys*; the past participle of அவித்தல், used indefinitely.—பொய் *falsehood*; the nom. for the obl. with the meaning of the 5th case or 2dd abl. and governed by the following participle.—நீங்கி *which is free from*; the root used for the indefinite participle. From this root are derived two verbs, a neuter நீங்கல் to *become finished or determined, to become separated*, and நீக்கல் *to finish, settle, decide*: as here used it has the second meaning of the neuter verb,—ஒழுக்கம் *a rule, law, observance*; the obl. used for the gen. but at the same time in regimen with the preceding part.—நின்றார் the nom. used for the obl. with the meaning of the 7th case or 3rd abl. நின்றார் *they who stand*; the past pron. part. plu. of நிற்றல், used indefinitely. This distich from the commencement to the last term inclusive affords a continued instance of the தொகைவிரி, the affixes forming the cases of the nouns and indicating the tense of the participle being suppressed and the meaning depending on juxta-position only. The proper affixes being supplied the passage will stand as follows

பொறியினவாயில்கள்வேண்டுயுமவிதானதுபொய்யிறீருமாழுக
கதழ்பெனறியினகணினார் *They who stand* (in) *the way* (of) *the law, which is free* (from) *falsehood,* (of) *him who rejects* (all) *five* (of) *the organs* (of) *sense:* the words in Roman shew the force of the affixes understood in the original and how supplied.—கீடு *durably.*—வாழுவார் *shall live;* the 3d per. plu. masc. governed by the part. இனார். It must be remembered that the masc. plu. but not sing. always includes the fem.

VII.

தனகுவமையிலலாதான முளசேர்ந்தார்க
கலலான

மனகவலவிலமாறறலரி கு

(৭)

The anxious mind, against corroding thought,.
No refuge hath, save at the sacred feet
Of him to whom no likeness is.

"Corroding thought"—this version but faintly expresses the meaning of the original; மன்கதவலி literally *anxiety or restlessness of mind,* here includes every grief "that flesh is heir to," every affliction that arises from the connection of the immortal spirit with perishable matter, which causes in the Soul a continual anxiety to shake off her "mortal coil" and to rejoin that heavenly source whence she is derived, and which in Tamil is expressively called (வீடு) *her home.* This explanation is furnished by Parimèl-azhager; his words are தானெச்சாதார்பிறவினிற்கேதுவாய்காமமுவகுளிமயக்கமுகவின்மாறாமாட்டாமையிற்பிறந்தகாலத்துஇருவினைபயன்களுள்ழுந்துவர்என்பதாம் *They who are not united with his feet* (not constant in obedience to him), *having been born again from their not being able to release themselves from desire, anger, and the various delusions which are the causes of human births, are said to be overwhelmed with affliction by these delusions.*

"Of him to whom no likeness is"—the Latin commentary renders the original "qui sibi similem non habet," but as உவமை is an abstract noun it ought to be qui sibi similitudinem non habet. The author says, not merely that there is none like the deity, but that there is no similitude by which he can be described, no figure of human speech by which his nature can be expressed.

தனக்கு *to himself,* the dative of தான.—உவமை *similitude;* forming a compound with the following negative.—இலாதான the same as இலாதவன *of him who has not;* the participle indefinite in the masc. sing. of the defective v. இல், the nom. being used for the gen..—ாள *the feet,* for தாள the த being changed to ற by the preceding ள; the nom. for the ac..—சேர்ந்தார்க்கு *to those who join;* the pro. part. past. in the dat. plu. of சேர்தல்..—அல்லால் *without,* the final ல் being changed before ம to ன, used for அல்லாமல், the negative gerund of the impersonal

verb அல *it is not.*—மன் *of the mind;* the oblique of மனம் used for the 6th or gen. case.—கவலை anxiety—மாறறல *the changing;* a verbal in the form used to express the verb; the three preceding terms form a compound in the nom. which governs the following verb.—அரிது *is impossible,* lit. *difficult.*

VIII.

அறவாழியந்தணனருளேசேர்ந்தார்க்கலல்லாற

பிறவாழிநீந்தலரிது

(அ)

Hard is the transit of this sea of vice,
Save by that Being's gracious aid, who is Himself a sea of virtue.

"Sea of vice"—அறவாழி *the Sea of virtue* occuring at the beginning of the couplet as an epithet of the Deity, பிறவாழி *the other sea* signifies, consequently, the sea of that which is different from virtue,—that is of vice: Tiruval'luver frequently uses this term, பிற to disignate the opposite of some quality or thing previously mentioned.

"That Being's gracious aid"—the term here used as a name of the Deity அறவாணன is derived from அறம் *beauty* and தண்மை literally *coolness, freshness*, figuratively *kindness, mercy*, and the compound means, therefore, *beautifully merciful*. This word is not found in the dictionaries among the names of the Supreme Being, but as a title of Brahmà and of Arugen: in reference to the latter Parimèl-azhager says,—அறவாழியெனபதனிற்றருமசக்கரமாகியதனையுடையவாதணனென்னதுசைபபாருமுளர் *there are some who explain the term aravázhi as referring to that Andan'en who caused and possesses the circle of virtues.* ஆழி signifies *a circle* as well as *the sea*, and the title அறவாழியாதணன், though assigned by the R. C. J. Beschi in the Sadur-agarâdi to the Supreme Being, is in all other Tamil dictionaries given to Arugen. The Jainer refer, under this interpretation, to this distich for further proof of Tiruval'luver having belonged to their sect.

அற *of virtue*; the oblique of அறம் forming a compound with the following term.—ஆழி *a circle, the sea.*—அதணன *of the merciful, of*

God; these three terms form the compound called குணதிசைதிசை டீமொழி, the two former qualifying the latter, though not connected with it by an adjectival termination, or a substitute for it.—டீ for தாள் *the feet;* the nom. used for the ac. in composition with the preceding term.—சேர்தாரீகு *to those who join or adhere to;* the dat. case

governed by following gerund.—அல்லால *except;* this word is properly the subjunctive of அல் meaning *if not, thuogh not,* but here and frequently throughout this work it has the signification if the gerund அல்லாமல் *not being,* which must be generally rendered in English by the terms *except, besides, but:* as ஏகனல்லாமறகடவுளின *there is no god* but *the only god.*—பிற *the other:* this word; which signifies literally *different in kind or order,* is in comp. with following term, with the force of an adj..—ஆழி *sea.*—நீகதல் *the swimming;* a verbal in the nom. governing the following verb.—அரிது *is impossible.*

Note. The last word, though it has all the force of a verb, is, like many similar terms already noticed, an appellative noun, derived from a root not used as a verbal theme, conjugated as a verb. This species of word, peculiar altogether to the Tamil language and some of its descendants, is called வினைகுறிப, from வினை *a verb* and குறிப, *a sign, symbol,* which the R. C. J. Beschi renders" Indicativum verbi" the following Sútram from the Nannùl, translated with reference to the commentary, sufficiently describes its nature,—பொருணுதலினறி னுகதோற றிமூனுறை னுளவி வினமூதன மாதனினவினகவிவினகுறிபே *The appellative noun used as the indicative of the verb is derived from terms of six kinds, namely, from those implying property, place, time, a bodily member, quality and profession, and of the six incidents of the verb aforementioned, namely the agent, the instrument, the place, the action, the time, and the object, it takes those affixes only that exhibit the agent, but it has none of the forms which serve to indicate the rest.* The appellative is conjugated through each person, gender and number, but is entirely indefinite as to time, mood &c. and must be construed, therefore, by adding simply the substantive verb to the proper meaning of the term. Thus அரிது is derived from the root அர் or அரு *hard, difficult,* which is used only in composition with other terms taking the form of the fu. part., as அருங்காடு *a wood difficult of access,* never as a verbal theme, there being no such verb as அருதல் *to become difficult.* The appellative formed from this root by the affix இயன is அரியன, called பண்புபெயராகபிறந்தவினகுறிபுமூறை *an appellative derived from a term signifying quality and indicating the full meaning of the verb,* and means, therefore, *he is a hard man* and, when conjugated though the other persons, அரியள *she is a hard woman,* அரிது *it is a hard thing,* or *it is hard,* அரியை *thou art a hard man,* &c.

அரியேன *I am a hard man*, அரியர் masc. and fem. அரிய neu. *they are hard* &c. அரியீர் *ye are* &c. அரியம *we are* &c. It must be observed that the neuter form only can have the absolute meaning of the verb, all the rest include the idea of personality ; நீயரியை and அரசனவிலியனை must be construed *thou art a hard man*, and *the king is a bowman, or the possessor of a bow*, not *thou art a hard*, or *the king has a bow*. At the same time that appellatives have the form and regimen of verbs, they have also the form and regimen of nouns, and they are then called விகுதிபுபடுபெயர் *the appellative indicative of the verb used as a noun ;* thus அரியை, an appellative conjugated in the second person singular may be declined through every case as a noun, as அரியை *thou art a hard man* nom., அரியையை *thou art* &c. ac., அரியையால்-ஒடு *by or with thee a hard man*, அரியைகு *to thee* &c., அரியையில *from thee* &c., அரியையது *of thee* &c., அரியைகணை *in thee* &c. This extraordinary idiom is the cause of a peculiar terseness and energy of expression in the High Tamil, as the following examples of the regimen of the conjugated appellative will shew, which, perhaps, no other language can imitate.—கொடுமையினறியேயவனியடிதனையை *thou a person of a cruel disposition hast beaten me a poor miserable man ;* here கொடுமையை an appellative conj. in the 2d pers. sing. is the nom. to the verb, and னறியேயவனி conj. in the first pers. the ac. governed by it ; to express the meaning of this sentence would require in low Tamil as many words, as it does in English, as it must be rendered கொடுமையுளளவனுக்குநீ நறுமை யுளளவனெனுமிருகினறவனவனியடிதனையை.—அரியவெளியவாகுவன *I can make hard things easy*, here the two first terms conj. in the 3rd pers. plu. neu. are governed in the ac. by the verb.

IX.

கோலிலபொறியிறகுணமிலவேயணை

Of virtue void, as is the palsied sense,
The head must be, that bows not at his feet,
Whose eight-fold attributes pervade the world.

"*As is the palsied sense*"—the original says *the irreverend head is like an organ of sense void of it's peculiar property*; as an eye, which has lost it's sight, or as an ear that is deaf: the effect of the palsy being thus to destroy the powers of all the organs; this version, though not exact to the words, evidently conveys the general idea of the author.

"Whose attributes eight-fold pervade the world"—Preparatory to the detailed consideration of this verse, of which it is especially worthy, I shall give a literal translation of the whole couplet.

The head which does not worship the feet of him who has eight qualities has itself no quality, being like an organ of sense, which has not it's peculiar property.

The qualities here intended are the principal attributes of the deity, limited by the Author to *eight*. An enquiry into the deviation and purport of the terms by which these are expressed will tend to elucidate the notions received among the Hindus respecting the nature of the Godhead; I shall examine, therefore, at some length the commentary of Parimèl-azhager on this verse, adding, for the sake of further

illustration, an explanation of

the attributes as contained in the Védas. Moreover, to shew in what degree the Catholic writers have availed themselves of the terms in use among the several Hindu sects and with what ingenuity they have contrived to render them the vehicle of their own doctrines, I shall state those employed by the R. J. C. Beschi and others to express the *six* attributes admitted by them. The commentary of Parimel-azhager is as follows,—"எண்குணங்களாவன - தன வயத்தன்மை . தூயவுடம்பினனாதல் . இயற்கையுணர்வினனாதல் - முற்றுமுணர்தல் - இயல்பாகவே பாசங்களினீங்குதல் - பேரருளுடைமை முடிவிலாற்றலுடைமை - வரம்பிலின்பமுடைமை - எனவிவை - இவை வடநூற்சைவாகமத்துங்கூறப்பட்டன - அணிமாவைமுதலாக்களுடையனவென னவுமாம் - கடையிலாதவற்றைமுதலாகவுடையனவென்னுமுணர்ப்பாருமுளர். This passage indicates three explanations of the expression occuring in text, "eight fold attributes"; namely, first that given by himself from the Á'gamas; secondly, that given by those *who say that the qualities termed* animà *and the rest are meant*; thirdly *those enumerated in the verse commencing* cadei-yilláda-arivu.

First, with respect to the attributes as propounded in the Á'gamas, I shall analyze the several phrases here used, giving the meaning of each as usually explained by Hindu writers. First, தனவயத்தன்மை from தன *his own* வயத்தன *possessor* மை *to be*: the souls of material beings are necessarily subjected to matter, with which they are connected and independently of which they cannot act; this is called பசுபாசம் *the bondage of the Soul*, from which the immaterial spirit is free. This attribute may be translated *The Independent*, or, after Beschi, as that, which is independent of all must be paramount to all,

—*The self-existent Lord of all.* Secondly, தூயவுடம்பினனாதல் from தூய *pure* உடம்பினன் *embodied* and ஆதல்: not subject like created beings to the incidents of birth, life and death and all the illusions of mundane existence, but assuming at pleasure, for the purpose of manifesting himself, a corporeal form of perfect purity; it may be rendered,—*The Ever-Pure.* Thirdly, இயற்கையுணர்வினனாதல் from இயற்கை *nature, property* உணர்வினன் *he who possesses knowledge* and ஆதல்; not acquiring knowledge through the medium of the sensual organs, by penance, meditation and other means, but possessing it intuitively,—*The intuitively Wise.* Fourthly, முற்றுமுணர்தல் from முற்றும் *wholly, entirely* and உணர்தல் *to know*; he whose faculties, not subjected to the alternations of watchfulness and sleep, nor liable to any interruption, are at all times in active operation,—*The infinitely Intelligent.* Fifthly, இயல்பாகவேபாசங்களின் நீங்குதல் from இயல்பு *nature* பாசங்களின் *snares, bonds* and நீங்குதல் *to be separated from* neu.; he who, though constantly witnessing the operations of matter, cannot by his nature be affected by it's illusions or impeded by it's restrictions,—*The Immaterial.* Sixthly, பெருங்கருணைமை from பெரு *great* அருள *kindness, mercy* and உடைமை *possession*,—*The Most-merciful.* Seventhly, முடிவிலாற்றலுடைமை from முடிவில் *endless* ஆற்றல் *power* and உடைமை: he who whose power is constant being subject neither to increment nor decrement,—*The infinitly Powerful.* Eighthly, வரம்பிலின்பமுடைமை from வரம்பில் *boundless* இன்பம் *happiness* and உடைமை: he whose happiness is not liable to destruction or intermission,—*The infinitely Happy.*

Secondly, the qualities referred to in Parimèl-azhager's commentary by the words "*animà and the rest*" *the ash'ta aiswaryam* or *ash'ta mahà siddhi, the eight great powers,* are not properly the attributes of God, but certain faculties appertaining indivisibly to divine nature, and, as such, not confined to the Supreme Being alone, but participated by all who rank as Deities. The possession of these powers constitutes the distinction between divinity and humanity, they are innate to the superior Deities, as Brahmà, Vishnu, Siva and Indra, but they may be obtained by other beings and even by men by the performance of the *a'th'a-yógam* and are exercised, accordingly, by Nárada, Atri and the other Rishis and Patriachs, who have acquired them by this means. They are thus enumerated in the Amara-simhma and explained in the Commentary on that work entitled Guru-bála- prabó,hica. First, அணிமா *animà* ; the power of reducing his bulk to the size of an atom.

Second, மகிமா *mahimà* ; the power of increasing his bulk illimitably. Third, கரிமா *garimà* ; the power of counteracting the law of gravity by

rendering himself heavy. Fourth, லகிமா *leghimà*; the power of counteracting the law of gravity by rendering himself light. Fifth, பிராப்தி *práptí*; the power of obtaining the fulfilment of every desire. Sixth, பிராகாம்ய *pracámya* the power of penetrating every where, unrestrained by natural obstacles: Seventh, ஈசித்வ *ís'itá* the power of compelling all creatures to act according to the will of the possessor. Eighth, வசித்வ *vás'itá* the power of assuming any shape at pleasure.

Thirdly, the verse referred to in the commentary as containing an enumeration of the attributes differing from that given is the following.

கடையிலாஞானதடுதாடுகாடுசிரீரியமினபம
மிடையுறுநாமசினமைவிதிதடுகாதநிரகவினமை
யடைவிலாவாயுவினமையநதாயகவினமை
யுடையவனயாவனமற றிவவுலகினுகிறைவனுமே.

Of the eight attributes here mentioned four are possitive and four negative. The positive attributes to each of which the epithet கடையிலாத, endless *infinite* must be considered as common, are—first, ஞானம *infinite wisdom*; secondly, காடுசி *infinite intelligence*; thirdly, சிரியம *infinite power*; fourthly, இனபம *infinite happiness*. The negative attributes are—first, நாமசினமை

without a name ; secondly, கோதிரமினமை *without a tribe ;* thirdly, இயவினமை *without sinility ;* fourthly, அநதாயமினமை *without impediment.* This verse the 76th of the 12th Part of the Dictionary entitled Sulàman'i-Nigan'du follows the doctrines of the Jaina sect to which the author, Mandala-purusha, belonged. The attributes are similarly enumerated, with the exception of the last, in the following explanation of this couplet in the commentary on the Cural's in use among the Jainer attributed to Cavi-ráya-pan'diten ;— சுவாமிகடெடுகுணகளாவன- அனநதஞானம - அனநததரிசனம - அனநதவீரியம அனநதசுகம - நிர்நாமம - நிர்கோதிரம - நிராயுஷியம - சகல சமயியக்தறுவமெனனும்நதவெடுகுணகளையுடையசரவகஞனபாதகளென வணகுகாதவிபினதிதாடசனியெனறவாறு. The terms here employed are Sanscrit ; அனநத is the same as கடையிலாத ; the second attribute அனநததரிசனம signifies *infinite perception,* corresponding nearly with the expression used in the preceding enumeration, but the last differs

considerably being composed of the words உல *all* and உடை *goodness*

and signifying *The All-bountiful :* in some dictionaries this attribute is அழியாவியல்பு *indestructibility.* According to the Jaina doctrine these attributes are considered as perfections of the divine nature, contra-distinguished to an equal number of defects to which human nature is subject ; these are thus enumerated in the verse following that above quoted from the Nigan'du.

மனவியவறிவுகாடுதிமறைதகலெவ்வதனியதெதாடு

தனலுடிமாகணியமாயுதெதாடர்ந்தா

மெகாதிரகளை

மூனலுறும

நதராயமாகிநதிவனைகுறறமாகும

இனனைவதீர்நதிதானியாவனியாவர்கு

மினறவலுடிம.

The eight defects here stated are—the imperfection of human wisdom, the obscuration of intellect, the weakness to which man is liable, either from pleasure or pain, the delusion to which he subjected by desire and other passions, designation by name, division into tribes and families, decay from old-age, and, finally, the thraldom in which he is held by the various impediments that matter opposes to his exertions. In the last line of the preceding verse the author says, *he who possesses all these qualities is the Lord of this world*, and in concluding this he adds, *he who is free from all these defects is the Lord of all.* The Jainer reckon one hundred and forty eight variations of the eight defects here stated.

The beings subject to these defects are man and other creatures, entangled in the bonds of matter and liable to mortal births; that being, who is not only free from these defects, but has attained the contrary perfections, has released himself from the bonds of matter and is no longer subject to mortal births, is God, the Supreme Being. Imperfection may be compared to darkness and perfection to light; darkness, it is true, is only the absence of light, but in order of existence it precedes it, for light accedes to darkness not darkness to light; where darkness is and has ever been light may come, but where light is darkness cannot come: imperfection, therefore, like matter, of which it is the attribute, is without beginning, eternal *ex parte ante*. But, though defect is thus originally inherent in nature, it is not permanent and all beings, consequently, may free themselves from it. Perfection is not inherent but attainable; it is the ultimate end of nature, towards which all her operations tend. When, therefore, a being has divested himself of inherent defect, he necessarily attains perfection,—he becomes God.

Before this ultimate state can be obtained, however, there are many intermediate stages to be passed, extending in a continued chain of being from the lowest hell *(nigódam)*, from which there is no redemption, to the highest heaven *(uham-indra-lócam)* attainable only by those who are destined to the exalted state of Arhah. In each of these stages beings are subjected to the defects enumerated in a greater or less degree and to the different species of them according to their kind: thus demons and those punished in the various hells are liable to

them all, or are released from the effect of some only to increase their torments; vegetables and animals with imperfect organs are afflicted by them in a greater degree, animals with perfect organs and man in a less; the well instructed Saman'en, if he persevere in virtue, must soon be released from them and the holy Digambara, on quitting the world, is divested of the whole, clothed in perfection and assured of final beatitude.

This state *(mócsham)* is attainable by the human race only and by none other, not even by the Deities, who to obtain it must again submit to human birth. Those who have attained to this state are no longer subject to the laws of nature, or, to express it more appropriately, are no longer liable to natural imperfection; no change, therefore, can affect them, no evil reach them, no sin stain them, they rest in perfect equality and infinite happiness. They are not merely equal, they are the same, as they constitute but one essence and that essence is God. But of those who have reached this final stage of existence there is a certain number, who, though not really differing, are more eminently distinguish than the rest: these are the Jina or Tírt'haca, who revealed to mankind the sacred books on which the religious belief and practice of the Jainas is founded, namely the Prat'hamánu-yógam, Caranánu-yógam, Charunánu-yógam, Dravyánu-yógam, which, though differing totally from the other writings known by that name, the Rich, Yejush &c, are also called the four Védas. The Tírt'haca successively descended from the highest heaven to the earth, were born in a human form and, having fulfilled the purposes for which they appeared, attained the state of final beatitude and jointly constitute the deity to whom the worship of the Jainas is addressed, known, as already stated, by the common name of the Arugen or Arhah and by a variety of others of Tamil and Sanscrit origin detailed in the several dictionaries. This worship is solely prompted by gratitude; for no further benefit can be expected from the Tírt'haca, who in the enjoyment of ineffable bliss concern themselves no longer with the affairs of the world. No outward worship is ever addressed by the Jainas to the Supreme Being, who being immutable cannot be affected by human prayer or praise; the capacity for ultimate perfection and eternal beatitude is

indeed acquired by meditating on him,

but that beatitude is obtained by the acts of the devotee, not vouchsafed by the grace of the Deity.

The attributes, as stated in the Védas differ, in terms and arrangement at least, from those deduced from the A'gamas. Two enumerations are commonly referred to; one is found in the Dahara-vidya-pracaran a, a chapter of the Chándógya an Upanishat of the Sáma-véda, and is called *gunáshtacam the eight attributes*, and another in the Mantra-sástra, an abstract of part of the Atharvana-véda, this is named the *gunashat'cam the six attributes* The ter- mination *twam*, answering to the English *ness* and used to form abstract nouns,

is generally added to the Sanscrit terms employed to express the attributes; it is omitted, however, in the first series, as the use of appellatives will render the explanation more intelligible. The attributes of the *gunásht'acam* are thus stated. First, அபஹத பாப்ம *apahata-pápma* from அப ஹந் *apahanti to destroy totally* and பாபம் *pápam sin*,—*The Exterpator of sin.* Secondly, ஸர்வகாரண *servacárana*, from ஸர்வ *serva all* and காரண *cárana a cause*,—*The universal cause.* Thirdly, ஸர்வவ்யாபக *serva-vyápaca*, from ஸர்வ *serva* and வ்யாபக *vyápaca he who pervades*,—*He who pervadeth all.* Fourthly ஸர்வநியாமக *serva-niyámaca* from ஸர்வ *serva* and நியாமக *niyámaca he who fixes, appoints*,—*He who establisheth all.* Fifthly, நித்ய *nitya eternal*,—*The Eternal.* Sixthly, அக்ருதிம தயாளு *acrütrima-dayálu* from அ *a privative*, க்ருதிம *crütrima* a peculiar derivation from க்ரு *crü do, act*, meaning *that which is produced by some act*, and தயாளு *dayálu he who shews favor*; the whole compound, therefore signifies,—*He who sheweth mercy without regarding the acts of those to whom it is vouchsafed.* ப்ராப்ய *prápya*; the meaning of the term ப்ராப்ய is explained by the words ப்ராப்தும் யோக்ய *that which is worthy to be obtained*,—*He who ought to be obtained.* ப்ராபக *prápaca*: this word, of the same derivation as the foregoing, denotes *the agent or cause* and signifies,—*He who causes the obtainment of beatitude.* The two last attributes are founded on the peculiar tenets of the Adwaita, or Védánta schools, which declare absorption into the essence of the Godhead to be the state of final and immutable beatitude; the Deity is consequently, both *prápya*, the *object* which all should be desirous to obtain and *prápaca* the *agent*, by the operation of whose grace, independently of the works of the law, that object is obtained.

The attributes comprized under the common term *gunashat'cam* are—first, ஸர்வஜ்ஞாதத்வ *serva-jnyánatwam, Omniscience*: secondly, ஸர்வசக்தி

சர்வ சுவதந்திரத்துவம் *serva-swatantratwam, Omnipotence;* the two last members of the com- pound உடைமை *own* and சுதந்திரம் *free-will* signify literally *independence*: thirdly, நித்திய திருப்தித்துவம் *nitya-triptatwam, eternal Felicity*: fourthly, சர்வ சக்தித்துவம் *alucta-balatwam infinite Power*: fifthly, சர்வ ஞானித்துவம் *anádi-bodhatwam Knowledge without beginning*: sixthly, சர்வ அநந்த ரூபத்துவம் *ananta-rúpatwam*, lit. *form without end, Omnipresence.* These are, also, called *sacti-shat cam the six powers*, but they must not be confounded with the *siddhi* above mentioned, from which they differ in meaning and application, as they are the incommunicable attributes of the living God; of him who is the ulti- mate object of all worship and of whose various energies every name the human.

imagination has deified is but the type.—These Attributes, as they agree in number, so they will be found to vary but little in meaning from those which follow.

Víra-màmuni, by which title the R. C. J. Beschi is best known as a Tamil author, in the 27th book, ஞாபகபடலம், of his epic poem the Tembávani, commencing with the 156 and ending with the 163 verse, introduces Joseph the husband of Mary explaining the attributes of the Deity: of these I shall quote only the two first, as the remaining six contain merely the separate illustration of each attribute, of which a shorter and, therefore, more perspicuous explanation will be given from another work. To each verse of this poem the author has added a prosaic gloss, frequently expanding into a comment, from which, as affording a fuller view of the subject than the text, the translation is made.

ஈறிலனாமநிறைவுமோர்குறைமுற்றினமையுமெதாழுதகுமெதையு
மாறிலவியலேபெயரிதாயகின்னாதுவருமபலெவரையென நூலோர்
ஆறிலகணமகளுனாதனையுவளொருளுடனாகையினலெனனுந்
தூறிலசுடரோனமவரிநதனனசாறபுதுமபுனருசாலாலெனவுமே

மடமுனறிமையில்லாதனனமநிறைவுமெவ்வினாகுறையினமையுமெனறிவ்வினாருடையவருமவுணர்கதகுமெயகடவுட்குரியமாறதகுணமதாமே - இதுவோர்கருதாணடு கிடாதபல்லிகழுகுவினறனமயாகிகுனதனதவிரிதறுநூலோர்மெயயானதெதவவினைய றிவதறகாறிலகுணமகவுசசொலலியவையெயலாமுடையோனாதிறவுளெனெனறுரைபறுமொனறுயிறபுகுனறகருதலினாவறனறபுநிலினாதனாதிறவுனலல்லவெனறா
னுசையாடல்விறநதகருணைநியமனமையாமிழுதினறபோலாறுமெ
னபுனசசாலலாலதறிதபாறிலகுணமகவுசசொலலிககாடடுவெனனு

னாருமசுயலக

தனவயதாதன மூதலில்லுதலதுமபொறியுருவிலுதல
மனவயதறிதலிாகமுள்ளுதலவயினெறுமயிபகுதல
பினவயதறின றியாருங்குடவரிதாமபிறபிதகாணலுதல
பொனவயதறதாவிர் வானமூதலிலைவலுமபொற்றுமெயினறனமயி
னிலுபே

தனலுாதறுதுடகுகயின றியாதறு மைமபொறிகருவியுருவிலுத
லுகிலுபெறறசுகவினனையுளுதறலுமெறுமவியாபகமுதறின தனவய
லுலுாதாருதவியின றியுலுவறறையுமொருலுடன படைதறவாறி
காணலுதறு மென றிவவாறிகணகளபொனலுவிர் வாறுவகு மூத
லெவலுமவ னலுகதறகுமெயகடவுவின நிவதறகுவமிதெயனறு
னெனக

Infinite goodness extending to all and the absolute deprivation of all defect, these two are the appropriate and unvarying attributes of the true God, worthy to be adored by all. From this root the six attributes by which the wise have endeavoured to convey a knowledge of the true God have arisen like branches; they say that he who possesses all these is God, but that he who is deficient in one must, also, be deficient in the rest and, consequently, not God. Therefore, said Joseph, even as they attempt to depict in ink the sun with unnumbered beams, will I in language all inadequate endeavour to explain the six attributes of the Deity.

Existing by himself; existing without beginning; existing independently of the organs of sense; being possessed of everlasting and universal goodness; pervading all space; being the first cause by which all things were created at once and without assistance:—these six attributes describe the divine nature of the true God, worthy to be adored in the heavens, shining like gold, and in all worlds.

These *six* attributes, expressed in the same terms, are, also, found under the word குணம -கு in the Togei-yagarádi or third division of Vira-mámuni's

Sádur-ágarádi, or dictionary of the high Tamil in four, parts, and they are, also, enumerated in the commentary on the following couplet, which contains the invocation prefixed to the Part treating on prosody in his Grammar of the high Tamil, entitled Tonnúl-vi'laccam.

யாபபுறநலமெலாமீனுநதமிழ்வார்சடைகுணன
காபபுறவடிதொழீஇகாடுதுமையாபபெ

Having, to obtain his aid, worshipped the feet of the only God, who united with all good, possesseth the six attributes, I proceed to explain the rules of Prosody.

These terms, however, are not in common use in the service of the Catholic church though they are known to all Christian natives conversant with the writings of Vîra-mâmuni: I add, therefore, an explanation of each in the words by which these attributes are more generally expressed. First, தனையததாதல் is explained by the words சருவேசுவரனதாணயிருகின்றா *he is of himself the Lord of all;* secondly, முதலிலாதல்—அநாதியாயிருகின்றா *he is Eternal;* thirdly, உடம்பிலாதல்—சரீரமிலாமலிருகின்றா *he is Immaterial;* fourthly, எல்லாநலமுளனாதல்—அளவிலாததசகலநனமைசசுருபியாயிருகின்றா *he manifest himself in everlasting and universal goodness;* fifthly, எகுமவியாபகனாதல்—எகுமவியாபிதிருகின்றா *he pervadeth all space;* sixthly, எலாறதிறகுகாரணனாதல்—எலாவுறதிறகுமாதிகாரணமாயிருகின்றா *he is the First-Cause of all.* The first of these attributes is expressed by the same term as the first of those taken from the Á'gamas, and it agrees with the third of those from the Sulàmani Nigan'du, with the fourth of the series from the Sáma, and the second of that from the Atharvana-véda. In like manner each of the remaining five, though not in all, will be found in one of the preceding series. Thus the second, not found in the series from the Á'gamas, is the same as the sixth of that of the Jaina sect and the fifth of the gunáshtacam and gunashat'cam.

The terms used by Beschi are Tamil and, as is evident, are partly borrowed from those in use among the Hindus; the explanation of them, in which the principal terms are of Sanscrit derivation, is taken from the Mantra-málei, containing the principal part of the liturgy of the Catholic church composed by Tatwa-bod,haca-swámi, the R. Robertus Nobili. This writer has, also, given an elaborate disquisition on the attributes in his work entitled Jnyána-upadésam extending from the beginning of the third to nearly the end of the seventh lecture (பாடம்) of the first book (மூதினகாண்டம்). Although the style of this work does not entitle it to rank among compositions in the superior dialect of the Tamil, the following extracts are so immediately connected with the present subject and afford such lively specimens of the peculiar spirit of this Indo-European writer, and of the felicity and precision with which he has rendered into Tamil the phraseology of the schools, that they cannot fail to be acceptable both to the Tamil and English reader. The first passage forms the concluding paragraph of the third lecture and contains the exposition of the third attribute, the immateriality of the Deity; the second is an abridgement, preserving the words of the author, of the fourth lecture on the fourth attribute, or the goodness of the Deity.

சருவேசுவரன தாலுயிருகிறானென றுமெபபோதுமிருகிறானென று மகுகேந்தேதாமாலுமகசுசரீரமிருகிறதுபோலே யவருகுசசரீரமு ணெடென றுசொல்லகூடாது - அதேனென றுமடடோடே கூடியி

ருகிற பலபலவயவங்களிறுதிலசரீரமான து கூடின பொருளாயிருக்க கூகாளவயவங்களிற புணடாகியனனியானவியமாயதுகளிரக கூடா கிறவ றுணடாயிருகதேவறும - ஆனபடியிறுதிலசரீரமான து தாலுயி ருகிறபொருளாகமாடடாது - ஆகையாலேதாலுயிருகிறசருவேசுவர னசரீரதேதாடே கூடின பொருளென றுவிசாரிகதெயானறு - ஒபப டியேசரீரமிலாதவனெகிறகுசருவேசுவரனுகது மூனறுடலெஜனமெ னறுசொலலுவாயாக - இதவிபபடியிருகையிலசருவேசுவரனதனியி லேயாறுதி மாரபு முதலான ஆலங்களிலே யெனகிறமநுஷரைகுகாவே டருகிறானென றுமங்கவதகவிவாகமபணணினானென றுமங்கங்தெவி டிடுகிறபோலானென றுமிறுதலான வினவிமாடடுகளிர விவா ரியாடடுகளென றுமங்கீகரிகிறதனறி நிதினருனறசகலிறுதிலவருகிறதாத விமகாபாவதறகுகாரணமாயிருகுமெனகிறதறகுசரிதகபபடா தெசருவேசுவரனுன்வர்தாலுயிருகிறவருமாயெபபோதுமூனறுபருமாயச சரீரிலாதவருமாயிருகிறபோதேயவருகுரூபமெதன றுவினெமெ றசொலலதகதாகும - இதுநாமெமபாடதிலிலெவிபபடிறுதியாம.

If we consider the Omnipotent to be self-existent and eternal, we cannot say that he has a body like our bodies; for when a being exists connected with a body composed of limbs finite in their nature there must exist some one by whom those limbs were formed and united together. Therefore a self-existent being cannot be corporeal, and, consequently, the self-existent Lord of all can not be admitted to be a corporeal being. Thus it is established that immateriality is the third attribute of the Deity. As this is so, to admit that the Omnipotent has a female on his head (as SIVA) or on his breast (as VISHNU), that

in one place he contracts marriage and in another frequents the house of a prostitute, and that he amuses himself with these, and idle vagaries like these, there is no doubt, can arise only from defect of understanding and must be productive of the greatest turpitude. As the Omnipotent is Self-existent, Eternal, and Immaterial, it will be proper to describe what form he really has and this I shall explain in the fourth lecture.

இதிலே யவசியமாய நிரூபிக்கவேண்டிய வொரு விஷயமுண்டு - அதே தெனில் முற காரணமானது காரியத்துக்கு ஜனகமாயுமிருக்கிறதெனவிற தும் காரியத்தைக் காரணமான தூண்டுகிற தென்றும் சொல்லப டும் ; காரணத்திலே கொடுக்கப்படுகிற ஜனகசக்தியிலே யிரண்டு வகையாயிருக்கலாம் - ஒருவனையாவது - காரியத்திலியிருக்கிறதற்கு காரணத்திலே சக்தியாயிருக்கிறது - இதவகையிலே அதிகியசக்தியை செலுத்துகிறதும் - இதுகாறுஞ்சொல்லப்பட்டதுபோறாமலே மறுமு வியாபாரத்தை - இப்படிப்பட்டகாரணகாரியத்தை விசாரிக்கும் போது காரணத்திலேயிருக்கிறஜனகமையிலுங்காரியத்திலேசக்தியாயிரு க்கிறதைப்பார்க்கிலுஞ்சாலாயிரா து - இப்படிப்பட்ட காரணகாரி

யதனை - அனுரூபகாரணமென றும - அனுரூபகாரியமென றுரைசெய்த
தனும - இப்படிப்பட்டகாரணகாரியவகைதவிர்வெறுகாரணகாரியவ
கையுணர்த - அதைவிசாரிக்குமிடத்திறகாரணத்திலியிருக்கிறசுபாவமுரு
சுபாவத்துக்கேற்றதாயெல்லா நன்மைகளுமகாரியத்திலியிராமற காரணத
திலியிருக்கிற நன்மைகளுக்குளளேயடங்கினதாகாரியத்திலியிருக்கும
அதைப்படியென்றவ - சிறபாசாரியானவரெருவிக்கிறகதனையுணர்ந்த
னை - குலாலனானவன கல்சாதத்திற்கேற்றதானவிண்டத்தான - பூமிக்குளளே
விளங்கிற மாணிக்கங்களுடைய வொளிவுக்குச்சூரியனுங்காரணமாயிருக்
கிறது • இந்தவகையுளளகாரணகாரியத்தைப்பார்க்குமபொழுதுகாரணமா
கிற - சிறபாசாரியிடத்திலியிருக்கிறபுத்திபலமுதலான - நன்மைகள
காரியமாகிற விக்கிறகத்திலியிராமற்புத்திக்குளளேயிருக்கிற நன்மையா
கிற ரூபம விக்கிறகத்திலியிருக்கிற தொழியச்சிறபாசாரிக்குணமான
மற்றநன்மையெல்லாமவிக்கிறகத்திலியிராது - குயவனிடத்திலுரு ரூபி
யனிலுமிப்படியாகிக்கவும - இந்தவகையுளளகாரணகாரியமானது - அனு
ரூபமாகாதகாரணமென றும - அனுரூபமாகாதகாரியமென றுரைசெய்த
தனும - இப்படிப்பட்ட அனுரூபமாகாதகாரணகாரியத்திற்குடையமேலையை
மதிக்கிடையர்கள தியாமநசூறுவேசுவரனபெரிவெளிநிழற்கிறவிஷ்ணு
த்திலடத்திறவாறளையவது - சூறுவேசுவரனுனவருக்கு ஹரீயும - ஹரி
நீயாட்டுபவிக்கிற போகமூமிலெல்லாவிட்டார் இலக்ஷ்மிலே சமுசாரம்பண்
ணுகிறதற்கு வலகேயது - ஆனபடியிறுலே பார்வதிலக்ஷ்மி யிவர்களை
முதலான ஹரீகளிலெல்லாவிட்டார்ற சூறுவேசுவரனென்றுவணங்கப்படுகிற
சிவனுக்காறும விஷ்ணுவுக்கென்றிப்படிறுமமகிமையுமவரமாட்டாத
துநதவிர செல்லப்படட ஹரீகள முதலான பேர்களிலெல்லாமற்றிவனும
விஷ்ணுவுக்குசுதந்தரயுடையர்களென்றுசொல்லுகிறாளென்ன
ணுன சூறுவேசுவரனுணபெண்ணினுணுக்கின்றிருவான பெண்ணுயிருக
கிறாளென்றவிக்கிறதற்காமாறுல நாயகனிமுதலான வஸ்துவினபடட
யானையுஞ்சூறுவேசுவரனுணாக்கின்றபோதேயவர்நாயகனிமற்றுணாடான
வஸ்துக்குகுணாயிருக்கிறாளென்று சொல்லவேண்டியிருக்கும - இப்படிப்
பட்டபாவமானவிசேஷத்தையங்கீகரியாதபடிக்கு அனுரூபமாகாதகார
னங்களாகிற சிறபாசாரியனுங்குலாலனும - விக்கிறகமும கல்சாதத்திலும
மாயிருக்கதக்கதுமிலவிம - சூரியனுனது மணிக்குடம்பொருந்தியிருக்
கிற மணிக்குள்ளே முகாணாடிருக்கத்தக்கதுமிலவிம • அத்தனமைபோலே
யாணுபெண்முதலான வஸ்துக்களனைப்பட்டயாவிறகுஞ்சூறுவேசுவர
னனுரூபமாகாதகாரணமாயிருக்கிறதிறுவாணபெண்முதலான வஸ்துக்க
ளாயிருக்கிறுனென்றுசொல்லுவதுமெனனுவதுமானுறது - அதுயாறசூறு
வேசுவரனுக்கு நகுகுனைப்பான அனைனப்பட்டகுவல்லுகுகளைடையனைம

இதவர் வலுதுவனனபபடட யாவிறகும னுருபமாகாத காரணமாயிருக
கிறனென றகடீகரிகககடவோம.

On this subject there is one thing especially necessary to be known, that is that as it is said that all virtues are given to the effect by the cause, it must also be said that the cause produces the effect. The virtue afforded by the cause may exist in the effect in two several modes. One mode is when the whole virtue inherent in the cause exists in the effect; as for example,—fire produces fire, a lion begets a lion, a man a man. In investigating this species of cause and effect, it appears that the entire virtue inherent in the cause exists equally in the effect, being in degree neither more nor less. This species of cause and effect may be denominated the univocal cause and univocal effect. Besides this species of cause and effect there is another; this is when the whole nature and all the virtue pertaining to the nature of the cause does not exist in the effect, but, of the several qualities inherent in the cause, some one only is communicated to the effect; thus,—the statuary has made a statue, the potter an earthen vessel, the sun is the cause of the lustre which exists in precious stones. On investigating this species of cause and effect, the understanding, strength and the other qualities, mental and corporal, inherent in the statuary, who is the cause, is not found to exist in the statue, which is the effect; the form only, a quality proceeding from the understanding of the statuary and none of the other qualities pertaining to him, is communicated to the statue. It is the same, also, in the instances of the potter and the sun. This species of cause and effect may be denominated the equivocal cause and the equivocal effect. Senseless people not comprehending the mode of equivocal cause and effect, as thus explained, are accustomed to speak thus relative to the Almighty and on the subject of the creation. How, say they, if the Almighty have no female and no enjoyment with females, has cohabitation between the sexes taken place on earth? And, in consequence of this notion, they assert, that, without Parvati, Lechmi and other females, no honor, nor glory could accrue either to Siva or Vishnu, who are worshipped as the Almighty, and that, without the afore said females and others, neither Siva or Vishnu could enjoy happiness. If we admit that the only God is of the

male or female sex because he created male and female, we ought to say that God is also a dog, fox and the like, because he created dogs, foxes and the like. To confute this blasphemous notion, it is sufficient to say that the statuary and potter cannot be the statue or vessel of which they are the equivocal cause and that the sun cannot be identified with the brightness united with a particle of earth. Thus, also, because the Almighty is the equivocal cause of the distinction of male and female and of all other things, we ought not to say or think that he is either male or female. Therefore, let us admit that as that sole Goodness, which is the Almighty, contains in itself in the highest degree, as has been already shewn, all the virtue pertaining to the infinite number of existent beings, so, also, that same Almighty Being, who is the manifestation of goodness, is the equivocal cause of all things.

It is worthy of remark that though Power, Goodness, Wisdom &c. are common to all the preceding series of attributes Justice is found in none. By the Catholic writers, desirous it is probable to allure their proselytes by the idea of an All-merciful rather than to alarm them by the representation of an All-just God, it is included with a variety of other qualities under the general attribute of Goodness. On such a subject omission and defect is not surprising, for in enumerating the attributes of the all-pervading Spirit, both European and Indian writers can select only what may appear to each the more prominent. His attributes, as various as his energies, are beyond the grasp of the human intellect; as he is by his nature, therefore, incomprehensible, every attempt to investigate his essence or to determine his qualities can at the best be only an approximation to the truth.

குண quality, property.—இல் not having; used as the indefinite participle.—புலன் a sense, the senses collectively.—இல் like, a particle of similitude.—குணம் qualities, properties; the nom. governed by the following sub. verb.—இலவே have not; the third pers. neut. of இல் there are not with the emphatic particle ஏ.—எண் for எட்டு eight.—குணதானை the possessor of qualities, being compounded with the preceding term it means he who possesses the eight attributes; the nom. used for the gen.—றன்ன for தாள the feet the ac. of தாள்.—வணங்கா not venerating the neg. of வணங்குதல், to venerate, worship, adore.—தலை the heads;

the nom. governing இல் எவே, which verb being in the third per. neu. plu. தலை must be rendered a collective noun, or the sing. used for the plu..

Note. The construction given to the two last mentioned terms is authorized by following rule (see 24th Sútram of the Sect. on the nature of nouns, பெயரியல், in the second part on words, சொல்லதிகாரம், of the Nannûl)—பலபொதுவும் நிலையபெயர்களைமுற்பெரும்பாலுமைய. Under this rule the sing. of all nouns, being the names of objects, animate or inanimate, of which the gender is not distinguished, may be used for the plu..

limited by nature

This is especially the case with respect to names of things to a certain number, and, therefore, தாள் though in the sing. has been translated throughout this chapter *feet*; thus, also, கண் may mean *both eyes* &c.

When such words occur, absolutely or under government, the context must deter-

mine their meaning, but when they govern a verb this is shewn by the verb being put in the sing. of plu., as declared in the following rule (see Sútram 17th of the Sect. or nouns of the 2nd. Part of the Tolcáppiyam)—ஒதனிலவுயுடையவஃறி வினையியறபெயா - ஒருமையும பனமையும விலனுயொடுவரினெ *the gender*

of neuter nominatives may always be known by the verbs they govern being sing. or plu.

This rule is strictly confined to the அஃறிவினைபபால and can in no case be extended to the உயர்திவினைப பால, which includes nouns of which the masc. or fem. gender is distinguished by termination.

X.

பிறவிபபெருகுகடனீநதுவர்நீநதார்

இறைவனடிசேராதார்

Of those who swim the wide extended sea Of mortal birth, none ever can escape,

But they who to the feet of God adhere

" Of those who swim—none ever can escape"—The original is நீநதுவர் நீநதார் *of those who swim they cannot swim*, meaning they can not *swim over* or escape out of the ocean of human life. Parimel-azhager thus paraphrases the verse;—இறைவனடியென றுமபுவிணையைசெசெநதாரிறவியாகியபெ நியகடலை நீநது வர்தவிணசெசெரநதார நீந தமாடடாரராயிதனைழுநதுவா

They who adhere to the raft of the feet of the Lord swim the great ocean of human birth ; they who do not adhere to that *will be engulphed in* this.

They will continue to
evils of matter.

transmigrate from form to form, subject to all the

"They who to the feet" &c.—The original is in the negative சாராதார *they who do not adhere* but this version is justified both by Parimel-azhager's paraphrase and commentary; he says, in the latter—சாராதார் எனபது சொல்லெச்சம்-கூலியவ்வைபற்றிவிணபாதுறையனைத்தியற்றபபாகதபரி றவியறுதலுமிவ்வாறன றிமாறிநிற்றபபாகஞ் தருமையுமா இயவின னாதுமிதனுணியமிகபபட்டன *The affirmative* they who adhere *must here be understood. Those who think not on the affairs of the world, but meditating only on the feet of the Lord, break the bonds of mortal birth,*

and those who follow not this path, but allowing their thoughts to take a contrary direction do not break them, both of these are indicated by this verse.

"The feet of God"—In the observations appended to the preceding couplets, I have endeavoured, as far as the brevity to which I am necessarily confined would allow, to place in their true light the notions entertained by the venerable author of this work respecting the Deity. And to this I have been moved, because they are those which are received and strenuously maintained by all educated natives of Southern India, to whatever religious denomination they may professedly belong. In further illustration of this important subject, I add the following quotations; confining myself to three generally known

works, though similar passages might be cited from many others treating either directly or indirectly on religious subjects. On them I shall make no remarks, as they will, to use a colloquial phrase, speak sufficiently for themselves.

The work from which the first extracts are taken is the principal of those in the Tamil Language on which the tenets of the modern Vaish'nava or Va'sistàdwaita sect is founded: in that to which the second belongs the Adwaita principles are maintained. The metaphysics of these sects are as opposite as those of Priestley and Berkeley; but, however different in their philosophical opinions, their religious belief and practice, which they both derive from the Véda, is nearly the same.

TIRUVA'Y-MOZHI.

நீராயநிலனாயதீயாயகாலாயுநடுமவாயுச்
சீராரசுடராகளிரண்டாயசிவனாயனாயக
கூராராழிவெண்சங்குகந்திகழ்கோடுதியனபால்
வாராயாருநானேமணந்துமவிண்ணுமகிழ்வெ

மண்ணுமவிண்ணுமகிழ்கதுறளாயவலங்காடிற்
மண்ணுமவிண்ணுநடுங்கானடுமாயவம்மானென
நண்ணியுனக்கின்நானுகண்டுவந்துகூதாதாட
நண்ணிப்பாருநானுலகித்தூடநடவாயே

Thou art the water, thou art the earth, thou art the fire, thou art the air thou art the extended ether,

Thou art the two regulating lights, thou art 'Siva, thou art Ayen (Brahmà);
Thou who holdest a sharp disk and a white conch, to me the sinner
Wilt thou not one day come, giving joy to earth and heaven?

To rejoice earth and heaven thou assumedst a dwarfish form and displayedst thy power:

O Father of the energy which supports the earth and heaven,

I perceive thee by meditation and dance with delight,

Thou wilt assuredly one day approach me in this world!

உயாவறவுயாகலமுணடாயவெனவனவன
மயாவறுமதிநலமருளினெனவனவன
அயாவறுமமராகளதிபதியவனவன
துயரறுசுடாரடிதொழுதெழுனமனென

மன்னகமலமறமலாடினையழுதரு
மன்னுளாவளவினெபாறியுணாவனையில
னின்னுளாமுழுநலமதிதிகழுகதிவிறும
இன்னிலெனனதுயிராயிருநாயிலென

Who but he possesseth in the highest degree the highest virtue?

Who but he vouchsafest clearness of

understanding to dispel the fantasies
of the world ?
Who but he is the Lord of deities free from all affliction ?
Bow O my soul ! at his resplendent feet by which the miseries of the world

are removed.

He removeth the impurity of the mind and

causeth the flower of purity

again to blow ;

His knowledge is eternal and immeasurable,

but he is void of knowledge

derived from the organs of sense ;
He is intelligence, he, is perfect goodness; by the past, the present or the future
He is not affected ; he, who is my life, hath no superiors.

யாவையுமவருதாமுய்வரயாகையதோறுங
தோயவினைபுலவுந்தகருஞ்சாவபடாவுணர்வினர்மாதி
ஆவிசேருயிரிலுளனாயதுமொாபறறிலாத
பாவவிணயதவிரகூடுவவுண்புகூடவரும

He who is himself all things and all persons ; whom, as every sect
Believe, is not connected with the five senses ; who is the consecrated
image of the mind,
The life of the soul ; even he may be attained by attaining the power of
perfect devotion abstracted from all sublunary things.

TIRUVASAGAM.

அனாதனெனனபாகடியதனலுடையவபபனெயாவிதொடாதன
புனாபுனாகனியபபுருகதினறுருகிபபாயயிருளகடிநதமையகடோ
றினாபொராமன னுமுதமதணகடெவிருபபபெருகதுறையுநினைவன
உனாயுணாவிறநதறின றதாருணாவுயா னுனவ்ன யுலாகுமா றுணாத

தத

உனாநதமாமுனிவருமபதொடாநிநதாருணாவுகருநதிநிவரும பொரு

ள

O Lord! O my Father! even mine who am the slave of those who love thee! thou art the light of truth which pervadeth my body and my soul, which melteth my heart and dispelleth the darkness of falsehood.

Thou art a placid sea of honey, agitated by no wave, O Siven of Tiruperundurei!

Thou, who art pure intelligence requiring the aid neither of speech nor thought, O teach me the way in which I should speak of thee!

Thou art nôt fully comprehended even by the contemplative sages, the gods, or any order of beings;

Thou art the spirit which pervadeth all spirits; thou art the sure remedy against repeated births;

Thou art the pure light which shineth in the midst of expanded darkness, O Siven of Tiruperundurei!

Thou art unqualified happiness,—what more can they require who are united to thee?

Thou art the full weight without diminution, thou art unadulterated nectar, thou art a hill of unextinguishable, eternal light;

Thou comest in the words and in the sense of the scriptures and art forever fixed in my mind;

Like undammed water thou flowest into my thoughts, O Siven of Tiruperundurei!

O Lord thou hast taken thy abode within me,—what more can I ask?

O Sun arisen in my mind that by continual solicitation I may propitiate thee!

Thou art he whose lotos-feet are placed on the heads of the Gods, O Siven of Tiruperundurei!

The expanded ether, water, earth, fire and air, these thou art nôt,

But without form art hidden among them; I rejoice that I have seen thee now with the eye of the mind.

These quotations are from books generally considered orthodox, whether that, from which the following are made, is entirely so may be doubted. The author of this work, the title of which signifies *a discourse on God*, eschews alike the figurative mythology of the Puráńas and the mystical philosophy of the Upanishats and Ágamas; denies the efficacy of all religious ceremonies, whether prescribed by the Smrîtis or invented in more recent times; derides the notion that the Almighty could have made an inherent difference in his creatures; and, finally, with the doctrine of the metempsychosis, rejects most of the dogmas believed by the various sects of Hindus.

SIVA-VA'CYAM.

பணிகானபறிதெதறிகதபனமலர்கெளததவண
பாழிலெழெபிதனுவ்டமதநிகழெளததவண
பிணடுயதநிரதபோறைதத நீகெளததவண
மீனவுநதியாயகளருழயதெதததவண
அணடர்கோனிருபபிடமறிதுணாதருாஞிகள
கணட்கோதிறெறயவமெனறுகெடபபதிலவிெய

Formerly how many flowers have I gathered and scattered,
How many prayers have I repeated in a vain worship?
While yet in the prime of my life, how much water have I poured out?
And, moreover, how often have I encompassed the holy places of Siven,
This I have left off, for the wise who know the true God, the Lord of heavenly beings,
Believe not the Idol of the temples apparent to the eyes to be God, nor lift up to it their hands.

நீரபளலிநிலவிடுநினகாரிய
மாரயுனநீெலாமெயதறிலிறைகணிரா
ெனாயுனவிதனதுனவிதறிலுவினதெதாத

நீரயுனவலிாயசிவபதகனசரெமம

While taking up the water and throwing it again into the water (in performing the sandhya and other rites) *what is the object on which you think?*
On whatsoever you think you have thrown all the water vainly:
Think on the root, think on the seed, and on the benefit arising from that seed;
When you are thus able to think, you may approach the feet of God.

அரியுமலவரனுமலவெயனுமலவபுறமு
கருமைமுவணமுசெமைமையுகடாதுநின்றகாரணம
பெரியதலவிரிறியதலவுமெனனுமானுமலவுமே
துரியமுமுகடாதுநின்றதுரியாதுரியாதுரியமே

It is not Ari, it is not Aren, it is not Ayen ;
Far beyond the black (the colour of Vishn'u) *the white* (the colour of Siven) *or the red* [the colour of Brahmà] *soars the everlasting cause ;*
It is not great, it is not small, neither is it male, nor female :
Beyond every state of corporeal being it is farther, farther, and farther still.

NOTE. The Second line of this verse is, also, interpreted as alluding to the three *gun'a*, or special qualities proceeding from the union of matter and spirit, namely, *satwam beneficence, rájasam passion*, and *támasam maligmity*. To explain precisely the term used in the last line, *duryam*, translated *corporeal state*, would require a dissertation on the *five avestà*, and *thirty five tatwams, or incidents of material existence*, and a display of the whole philosophy of the A'gamas.

சாதியாயிதுதடாசஎனதுனைடீசஎன
பூதமைநதுமானறவெலாபுலனகளினதுபோனறவெலா

சாதுவாளிகாறைகமிருடகமபோனமுனைறலெலா
சாதிபதமோதுகினறதனமையெனனதனமைய

What, O wretch, is caste? is not water an accumulation of fluid particles?
Are not the five elements and the five senses one?
Are not the several ornaments for the neck, the breast, and the feet equally gold?
What then is the peculiar quality supposed to result from difference in caste?

கறநதபாலமுலபுகாகடாதுவணணெயதமாரபுகா
வுடாதசதகிளைசபுலுயிராகளுமுடலபுகா
வழாதவாரடையிலியுநாதபூமரமபுகா
விறநதபோனமானிடரிபபிறபபிலலையே

As milk once drawn cannot again enter the udder, nor butter churned be recombined with milk ;
As sound cannot be produced from a broken conch, nor the life be restored to its body ;
As a decayed leaf and a fallen flower cannot be reunited to the parent tree ;
So a man once dead is subject to no future birth.

As a further exemplification of the success with which Vira-mâmuni has imitated, not merely the expression, but the modes of thought of the previous Tamil writers, the following stanzas are selected from the Tembávani. In the poem which is added, though by no means intended to emulate this author in perfection of language, a similar imitation of the style of these writers has been attempted; with what success the reader will judge.

TEMBA'VAN'I

அறகடலீயேயருடகடலீயேயருகருணகரனீயே
திறகடலீயேதிருகடலீயேதிருதுளவமாலிபடலூான
றிறகடலீயேநிகர்கடகதலினலீலையுகீயுயிருகீநிலைநான
பெறகடலீயேதாயுகீயெனகருபதிதாவுகீயவேதகுகீயனகீறு
சார்தலைளமறையாகடலி னுலகாழ்கசகடையிலெதாவிபாருசுடோ
கீர்தலைளசுருடழுமாறவியின றிவிலுபதுருசெலவாறகடலே
போர்தலைளபொருதகசதுவிடாவரணபூவனதாலுயிபானையே
சூர்தலைளபயகாகோயதலைளதுடைதகுதகடுடைதகுகீதருமூதே

Thou art the sea af virtue, thou art the sea of grace, thou art the most benevolent,

Thou art the sea of power, thou art the sea of prosperity, thou art the sea of wisdom which enlighteneth the mind;

Thou art the confirmation and the life of the world, to whom is no likeness;

Thou art the sea by which I am confirmed, thou art to me as a mother and father; art thou not all to me?

Thou art the infinitely bright and heavenly Sun, which cannot be hidden by the assembled clouds and which sinketh not into the ocean;

Thou art the sea of constant felicity which hath neither swell nor wave;

Thou art an impregnable castle which no foe hath ever taken; thou art the mountain which supporteth the earth;

Thou art the life-giving nectar which cureth all distemper, allayeth all pain and removeth all defect.

தெறுநதனையினமுனிவுவாயதினதறகருளசெயகனிவுவாயதீ
கூறுகவியறறுணாடிவாயகூறுநடதாய்யறறுணாபபோயதீ
மாறுமபாருளயாவிலுநினறமாறுவிலகொணமாபோயதீ
யீறுநதவிாதுனபுகழகடலாழநதனகடகணாகாடடருளாயோ
ஒனிநாடகாடுவானசுடாபுகழுவானிாகசாடுபனமணிபுகழுக
களிநாககாடுபறபுளபுகழுகமழநாககாடுகாமலாபுகழுத
தெனிநாகசாடுகோபபுனலபுகழுதலினபபுகழுபபடுவோயதீ
அனிநாகசாடுநாலுவணபபுகழவறியாலுனையுணாததாயோ

O thou who in thy protecting kindness art angry and in anger delighteth in mercy!

O thou who without instruction knowest all things and sayest all things without a voice!

O thou who in the midst of all things changeable art by thy nature unchangeable!

Wilt thou not vouchsafe to shew the shore to me who am sunk in the everlasting ocean of thy praise?

The resplendent beings of heaven praise thee by their tongues of light;
The various birds praise thee by the tongue of joy; the flowers of the grove praise thee by the tongue of fragrance;
The waters praise thee by the tongue of transparency, O thou who art praised for ever!
Wilt thou not teach me, the ignorant and the dumb, to praise thee by the tongue of love?

ழருடருவியுருவேமருளதுனிவருவே
யருடருதையுருவேயளவுநிருவருவே
ருதருடருகவியுருவேசெயிாதுமவுருவே
டுபாருடருணியுருவேடுபோழிமணவழடுதாழுதென
வுாயிலிதுவுநிவிரியுபாறமடையுனாயே
கோயிலபடாகடுகெடியுயிாடுபறுகோயே
வாயிலகுகவிதியேவளாதலமலடுவாயே
புனாயிலபடுமகினபுயிலவரழடுதாழுதென
டருமவிமலாபுழிமறைமலியுயாயுனே
யிருமவிகாழுவிலசிவமவிதனிழுதலே
யிருமனியுலகுளோயினொடுதாழுமழடுயே
குருமலியறகெறியேகொழுமலாவழடுதாழுதென

O thou who hast the power to cause dread, but art not disturbed by thine anger! O thou by whose mercy grace is vouchsafed and unnumbered blessings are conferred! O thou who art the knowledge which giveth understanding, who in the human form destroyedst sin! Who art a precious jewel set in gold! I worship thy feet diffusing fragrance.

O thou who possesseth knowledge not conveyed by words and art the word by which the highest virtue is conferred! O thou who art a broad ocean without a shore and the shore attained by beatified spirits! O thou who art eternal happiness without limit and the limit to be attained only by unceasing devotion! O thou, the Son of man without an equal, I worship the newly blown flower of thy feet!

O thou whose protecting grace resembleth the shade of fragrant flowers, who art the exalted sense of the scripture, whose hand, bounteous as the clouds, dispenseth felicity, who art alone the cause of salvation, whose feet those dwelling in the two worlds adore and adorn with flowers, who art both the teacher and the path of virtue, I worship the blooming flower of thy feet!

தாவுகொச்சகக்கலிப்பா

நன்றீயுமவியில்லாநனமணியாரமுபோகடலாய
னன்றுணைபாரமுபுவநோயிவருகுநதநுசமூண்டு
தின்னிரமதினமலர்நதிறமலர்கோயலுடஞ்சூழ்ப
மூன்றெறியவமவிடனதெனமூன்றையொன்றுய நமசிவாய

மண்ணுதுவாலுடமனிதாசுரரொல்லைவருமை
ணண்ணுதவண்டமல்வயிவற்றுளளாமபலவுயிருமை
கண்ணுடறுற காலுதமனமாடறுற கண்டபரமை
கண்ணுமணிவிணவணங்கியெனபவ்தோ நமசிவாய

சிற்றிறைவரிவவுலகுடசிற்றியோரினசிறுபொருளில
வற்றிறைனவாங்குவதோவல்லமையுமிழசியுளள
பற்றிறைவனீயிறையெவாங்காய்யானிறை
சொற்றிறைவிடுடழறையசொனிதெனநமசிவாய

வாயமையொன்றுமானையொன்றுமவாருளதிலிவற்றியாய

நீயெல்லாமு மல்லாநீங்ன னுளில்லாபமோ ருருயிலவ்வி
நீயெல்லையிருளைநீயுயரசிநீயாழம
வாயொணறிடுலகெலாமவணகருகவ நமச்சிவாய

யமனவருகாவுமபோறியுயியாதனினையபோதுக்காமைச்
சுமதிவணபோனமுனமரநதசுருவுயிருமலரடைவ்வி
மெலதநிலதிரதுளிநோகவவியிறறகுவிதெயரக
வமருளதநிலமாதகுகேயனமநதாடுநமச்சிவாய

Thou, who vouchsafest all good, art a

wavelss sea abounding in precious

jewels,
And the refuge of those who thus believe in thee ;
As the beauteous, full-blown flower of thy grace flourisheth in my soul,
I quit all other deities and say with entire devotion—reverence to the only God !
All mortals on this earth, all immortals in heaven,

And the various beings dwelling in innumerable systems of worlds,
Thee, the Supreme, not visible to the eye, but apparent to the mind,
Do worship at an awful distance, saying with one voice—reverence to the

only God!

The petty princes of the earth from the scanty wealth of their miserable subjects,

Enforce a large tribute, but thou, to whom is all power and glory,

Who art the truly beloved king, requirest not tribute, therefore,

I offer thee not the tribute of the tongue, but pour forth my soul as tribute before thee—reverence to the only God!

To thy comprehensive intelligence the distinctions of verity and illusion do not exist;

Thou art all, all thou, and without thee nothing is;

Thou art light, thou art darkness, thou art height, thou art depth;

Let the whole world praise thee exclaiming in one voice—reverence to the only God!

When death approacheth and the five organs of sense cannot endure their agony;

When the flower of the soul, which erst bloomed in beauty, shrinketh like a fading blossom,

And, like a drop of water trembling on a lotos-leaf, agitated by anxiety becometh faint;

Then, to pacify the war within, take confidence and repeat—reverence to the only God!

NOTE. The compound here translated "*reverence to the only God*" is composed of two Sanscrit words, *namah adoration, reverence* and *'seva ya* the 4th case of *'siva*, which, as is exemplified in many of the preceding extracts, is used, not merely as the designation of the third person of the Hindu triad, but as the peculiar name of the Deity. The whole, *namasivaya*, is called the *panchácshara, pentegramaton*, and it mystic signification is amply explained in the A'gamas.

பிறவி *birth;* in comp. with the following term..—கடல் *the sea;* the nom. or obl. for the ac..—நீந்துவர் *those who swim* the pro. part. fu. of நீந்தல் used indefinitely in the masc. plu., the nom. for the gen..—நீந்தார் *they cannot swim;* the third pers. plu. masc. of the same verb.—இறைவன் *the Lord;* the nom for the gen..—அடி *the feet:* the nom. for the ac..—இறைஞ்சார் *those not united to;* the nom. governing நீந்தார்.

CHAP. II.

வானசிறப்பு The praise of rain.

சிறப்பு signifies *speciality*, and the title of this Chapter, therefore, might be more literally rendered *the special qualities of rain*. In most Tamil works an address to rain, or a description of *it's effects* follows the invocation to the Deity: in this, according to Parimèl-azhager, it is especially appropriate, as it treats of virtue, wealth, and enjoyment (அறமபொருளினபம), the existence of which, he says, by divine appointment depends on rain.

II.

வானின்றுலகமவழங்கிவருதலாற்
றான்முதற்றேமெனறுணராற்பாற்றது (க)

As by abundant rain the world subsists,
Life's sole elixir in this fluid know.

"Life's sole elixir"—in the original அமிழ்தம் *ambrosia*, by eating which, as it is feigned, the gods of the inferior heaven obtained immortality; but the word, also, means, the elixir of life, or the universal medicine, which the adepts of all nations have so long sought for in vain. The author, I think, intends it to be received in the latter sense; rain he says is to be recognized as the true elixir of life, inferring of course that there is none other. This allusion, whichever meaning be given to the words, is most appropriate, as rain may, without a figure, be said to be the life of the country of which the Tamil is the native language. This in its whole extent is arid, it gives rise to no considerable river, it's mountains and even its hills are solid rocks of granite, among which springs are seldom found, and it depends, therefore, for its supply of water on the fall of the periodical rains, which are often scanty and sometimes fail entirely. Even Shózha-nád'u, through which the Cáveri has been artificially conducted, is not naturally moist: it is fertilized wholly by the various branches of that river, which derives it's waters from the rains that fall in the hills in which it has its source. To the natives of such a country it is, therefore, not surprising that the rain should be an object of the grea-

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test solicitude; hence the rule that their critics have laid down that all long poems, those of the narrative kind especially, shall open by an encomium on rain and hence the enthusiasm with which their poets have treated this favorite subject. As a contrast to the chaster style and severer reason of Tiruval'luver, I quote the following verses from the first canto (நாடகப்படலம்) of the Chintáman'i.

இவ்வகலாழியி னுளகவிறற் றீடமெனோற

கல்லுருத் தணிடுணாமேயந்துகணமழு
மொலைமிகாளமுகானறயிணசடேபோனமினி
விலகலேசாந்துவினைணறிவிட
டாரதேவ

தேனிதுயாமாயவனாசெனனியின
மேனிதுவிசுமபுறமவளவிவண
கோனிதனபோறமகாழு
நதாவாகை

வானிதுமணந்துசோரிந்தவே

Like a herd of elephants belonging on some resplendent Emperor, the gregarious clouds, having grazed on the clear waves of the troublous ocean, darting lightenings, resembling the beautiful golden flowers of the cōṉṟai on the dark hair of Śiva, having reached the mountains and climbed the sky, wide opening bellowed aloud.

On the top of the high and clustering mountains, covered with honey-combs, when the clouds had gathered together, their abundant streams, resembling lucid rods of silver, uniting filled the whole heavens and poured down in torrents.

This strain continues through some stanzas, and then the poet, descending from the clouds, thus describes the effects of the waters in fertilizing the earth and exciting the industry of the husbandmen.

பழமுகாடுடங்கிவியனபபாரந்துபாயபுனல்
வழகழுனியறியகுதைசெயவாயதவந்
தழுகுறமலபயிரசாறநிரோடொ
முழுகுநீமபுனலகுழியமாயததே
வெலிறகருகுகுஞசாமவேடமபடடனத
தலிததவியவாகதாதவிராகதாழந்துபோயக
குலிததவுமகளிதலகறிறகூடட
லிலிபபடாநிறநதனிறவுமனபடே

மாமனுமருகனுமபோலுமனபின

Spreading abroad like the leaves of the fruit-bearing coco the flowing waters advanced: near the canals firmly compact in ancient time with cement, all the country-people, speaking by the far-resounding voice of the tabor, gathered together as the sweet water roaring aloud burst the interior.

As the untamed elephant caught in the toils, so, the people having abated the fury of the waters, they run slowly and fill the fields and adjacent grounds abundantly, as the hearts of women with knotted hair are filled by chastity.

The murmuring of the pure and quickly flowing water, the cries of those who carefully guard them, their tabors resounding in a hundred thousand places; all this fills the horizon with uproar, and may be said to resemble the bellowing of the ocean conflicting with the clouds.

United in affection as a father-in-law with his son-in-law, appearing like Cámen the God of love and his brother Sámen, having filled themselves with flowers, corn and grass, yoked each with its own kind and well trained to labour,

Large droves of young males of the buffalo species, with branching horns, and of oxen, with contracted horns, bellow around; having yoked these for tillage, while the variegated varàl-fish fled scared away, there descended into the well-watered fields, perfumed by various scents, a multitude of ploughmen.

வான *the sensible heaven, rain*; here it has the latter meaning.—கினறு *continuing*; the ger. of கிறறல *to stand, remain, continue.*—உலகம *the world*; the nom. governing the following ger. and verb. noun.—வழங்கி *proceeding, subsisting, enduring*, the ger. of வழங்குதல.—வருதலால *from the coming*, the verbal in the 3rd. or instrumentive case; in this form it must in general be construed in English by the words *as, because*, thus வழங்கிவருதலால *as it comes to subsist.*—றான for தான, the த being converted to ற by the preceding ன, *itself.*—அமிழதம *the elixir of life*; the nom. of the sub. verb. understood.—என்பது *saying*, the ger. of எனனல *to say*; this word has usually the meaning of the conj. particle *that* as in this instance தனமிழதமென்பது *that it is the elixir*

of life.—உணர *to be considered*, the infinitive of உணரதல to think.—படறது *it is fit, it ought*: the third per. sing. neu. of படல *nature, quality, property*, conjugated as a verb.

NOTE. The sentence வரனின்றது is absolute and

would be construed by the abl.

abs. in Latin, *pluvia non intermittente*; the ger. however cannot be used absolutely and under the general rule, therefore, செறுநிரியல் இடம் பொருடீரியாவினை கருறை *though the forms comprehended under the term the defect of the verb be interchanged their meaning is not altered,* the ger. தினறு must be considered as used for the inf. தி ற ப.

II.

வினனினறுபோயபபினவிரிநீரவியலுலகத

துணனிஏறுடறறுமடபி (க)

When clouds, deceiving hope, withhold their stores,
Around the sea-girt earth gaunt famine stalks.

"The sea-girt earth"—the compound term translated *sea* is விரிநீர *the broad water* a customary periphrasis for the ocean. Parimèl-azhuger says,—கடலுடைததாயி னுமதறுபயனில்லை யெனபாரவிரிநீரவியலுலகதெனற

(ஐ) *the author means by the expression*-the vast earth surrounded by the broad water-*that notwithstanding the existence of the sea that alone without the assistance of the clouds is of no benefit*. In the poetical language of the Tamil writers the clouds are not mere collections of vapors but living beings which go *to graze* in the liquid plains *of the ocean*, return surcharged with the fluid they have taken up, slowly *climb* the mountains and disgorge their contains or their summits. Hence the expression in the commencement of this coupletவினைவினதுபெயபபினwhen *the clouds standing still deceive* ; that is when after having gathered together they do not proceed on their journey to the sea and consequently collect no waters. Hence, also, the allusion in the first verse of the preceding quotation from the Chintáman'i and in the following from Camben's Rámáyanam.

நீறணிகதகடவுணிறகதவான
ஆறணிகதுசென றாகவிமெயகதநி ற
சேறணிகதழுவிதனிருமகணைகதன
வீறணிகதவனமெனியினமீனடவெ

The clouds which were of the color of the god who is covered by grey ashes while proceeding on their way, having arrived and grazed on the waters of the ocean, return like the young Goddess of felicity on whose breast is rubbed the yellow paste of the sweet-smelling agil and like the dark body of him who is adorned by her splendor.

Siva whose color is white is alluded to in the first line of this stanza and Lacshmi of a golden hue and Vishn'u of a deep azure, on whose breast she reclines, in the last; the poet says the clouds, which went *white* down to the sea, return *black* by abundance of water and *illuminated* by flashes of *yellow* ligh-

tening.

விண் *the sky, the sensible heavens, a cloud.*—நின்று *when it stays,* from நிற்றல் *to stand, stay:* this word, though the construction is the same, has here apparently a sense directly opposite to that given to it in the preceding couplet, but the difference is really produced by the meaning of the governing noun; when the rain வான் *stays* it continues to fall; when the sky or the clouds விண் *stay or are still* no rain falls.—பொய்யாயபின் the same as பொய்த்தால் *if it deceive,* from பொய்த்தல் *to lie, deceive.*—விரிநீர் *the ocean,* from விரி the root of the verb விரித்தல் *to extend,* used for the indefinite participle, and நீர் *water.*—வியன் *vast.*—உலகத்து *of the world;* the obl. used for the gen.—உண் for உள் the ள் being changed to ண் by the following ந், *in the interior;* this word is commonly used as a preposition to form the 7th or locative case in the sense of *in, within.*—நின்று *standing, remaining.*—உற்றும் *will vex,* the 3rd. per. neu. fu. of உற்றல் *to vex, torment.*—பசி *famine, hunger.* விரிநீரவியலுலகம் form one compound term the principal members of which must be connected by supplying some word, such as சூழ்ந்த *surrounded,* thus விரிநீரசூழ்ந்தவியலுலகம் *the vast earth* surrounded *by the ocean.*

III.

எரிவினூர்அருவாபுயலெனவிரு

வாரிவளங்குன்றிக்கால் (சு)

The fruitful toils of men and steers must cease,
If cease the flow of water from the clouds.

"The fruitful toils of men and steers".—The Tamil nation may be considered as chiefly agricultural, originally, perhaps, wholly so, for, though

various manufactures existed in the provinces to which the dominion of the ancient Tamil Princes extended, the several castes by which these were conducted were, by the ancient institutions of the country, in absolute subjection to the cultivating tribes; the Cán'iyát'chicárer, or Lords of the soil, who, however, derived their superiority, not from fictitious incidents, but from *(uzhavad'ei)* the rights of the plough. Intercourse with foreign nations, the extension of commerce, and other circumstances have in latter times materially altered the manners of the olden time and infringed the privileges of the landed proprietors, but they have not been able to prevent a lively tradition of them remaining, and this has given origin to the dissentions between the factions denominated *Valang-caiyàr* and *Id'ung-caiyàr*, or, as commonly though improperly called, *the right and left-hand castes*; the former including the whole of the agricultural tribes, who endeavour, under a different order of things, to maintain their ancient pre-eminence; the latter, including chiefly the trading and manufacturing tribes, who endeavour, and in modern days generally with success, to evade it.

The veneration in which the Tamil people formerly held the plough was unbounded. The numerous remains of ancient art, existing in all parts of the country, consist, almost exclusively, in buildings intended for religious and charitable purposes and those reservoirs, channels, and embankments, which by restraining and distributing the waters of the periodical rains, render the soil fit for the labors of the husbandman. Many of these are stupendous works and must have been erected when a great portion of the wealth of the country was systematically applied to the agricultural improvement of it; when in fact the cultivators of the soil were, as tradition states them to have been, the nobles of the land and their occupation alike the source of wealth and honor. Camben the translator of the Rámáyanam, which he undertook under the patronage of the wealthy farmer Ven'nei-nellûr Sadeiyen, whom he has celebrated in it, has left a poem called எழுபது *the seventy stanzas in praise of the plough*, from which the following extracts are taken. The first of these verses commences with a couplet borrowed from the Cural (see the 3rd. verse of the 104 Chapter entitled உழவு *On agriculture* in the second Part பொருட்பால் *On wealth*).

உழுதுண்டுவாழ்வாரேவாழ்வாரமற்றெலாம்
தொழுதுண்டுபின்செல்பவரன்றோதாம்விதி
வழுதுவளாடமன்றயன்றேவிவருடன்யிகழ்மதி
பழுதனன்றுகடலுழுதபாரிடத்திறபிறந்தாங்கே

" THOSE TRULY LIVE WHO LIVE BY THE PLOUGH; ALL OTHERS DO NOT LIVE, AS THEY ARE IN SERVITUDE AND DEPEND UPON THOSE THEY SERVE,"—*is it not so? is it not thus that in the ancient world the precept was written? is it not wrong, therefore, to compare with these any that are born in the sea-surrounded earth?*

ஏனைமனுமுதலோர்சாற்றி
மேலைமறைவிதியாலே
ஞானமறையவரிகளினிலை
பதுவிதியாலே
சேணெடுகாடுபொருமனரிசைகளதிறஞ்செய்கையு
மாணவிதியிலருண்டையிலுழுதுவித்தியதாலே
வானின்றமுறைவிசைகாவலரிகல்
னெறிமனுவினிலை
மாண்டியாதிவகுளிகுமடனமனரிபெருந்திருவு
மூழிபெயரினுமுபெயாவுளையுடையபருகுகாளர
மேழிபாலிவிளைவதலாலிவையுளவிலையாலே

By these when the rain pours from the heavens abundance is produced; by these, also, is produced the benefit of the science of those by whom the precepts of wisdom are taught; and by the strength of their oxen is supported the strength of the furious elephant, bearing death through the field, when princes lead their armies forth to battle.

The laws of Menu, cherished by the lords the four Védas; the felicity of victorious princes, who protect the world by their arms; these are matured by the plough-handle of the cultivators of the earth, whose word will never change even

though fate should change.

உளையற றழுகதிரோ்ளிநெடுதேரபூணடதுமை
வளையற்றகடலுல்கிவ்வருநிருமாறறுவது
விளையற றவிருநிலதிதாரவபுலையுடனவிபூமை
வளையற துதுகடனிருகாரளருஉதுகுமை

The yoke attached to the chariot of the glorified sun of beautcous beams dispelleth darkness from the world surrounded by the sea and supported by mountains; is it not, also, the plough-yoke of the husbandmen which preserveth the inhabitants of the broad and fragrant earth from falling into poverty?

பாரபுடனுநிசையவணசதுமபகடகளுமபரமபுணை

போரபுடனுகுகாம னுநதல
பொருசிவவிமறசாமபுடடான

காரபுடனுகாடதடகைகளாவெரிவளநாடர
ஏரபுடழ்வளதுமற றிரவியுசோபுடடாதன

Neither the elephants which support the quarters of the world could sustain their burthen, nor could the god of love, prepared for combat, place the arrow on his bow, were it not that the cultivators of the country enriched by the Cáréri, liberal as the clouds, yoked their oxen to the plough, nor till then does the sun yoke his chariot.

வெறிகாபகவிகட
நதிவளாளரவிவிரவயலிட

எடுங்கோன்முடி யிருந்தடம்போர்வேந்தர்முடி யிருந்தும
பொடுங்காதகைவியர்வின்படர்போர்வேந்தரடுதிறல்
வெடுங்கோலிதுதானடுங்குடிக்கோன்செழுஞ்சிறுகோலே

When, in the productive fields of the Vél'ál'er, who ever escape the furious rage of famine, the bundles (mud'i) *of green plants are arranged in perfect beauty, perfect, also, are the crowns* (mud'i) *of the princes of the earth; and the rod* (còl)

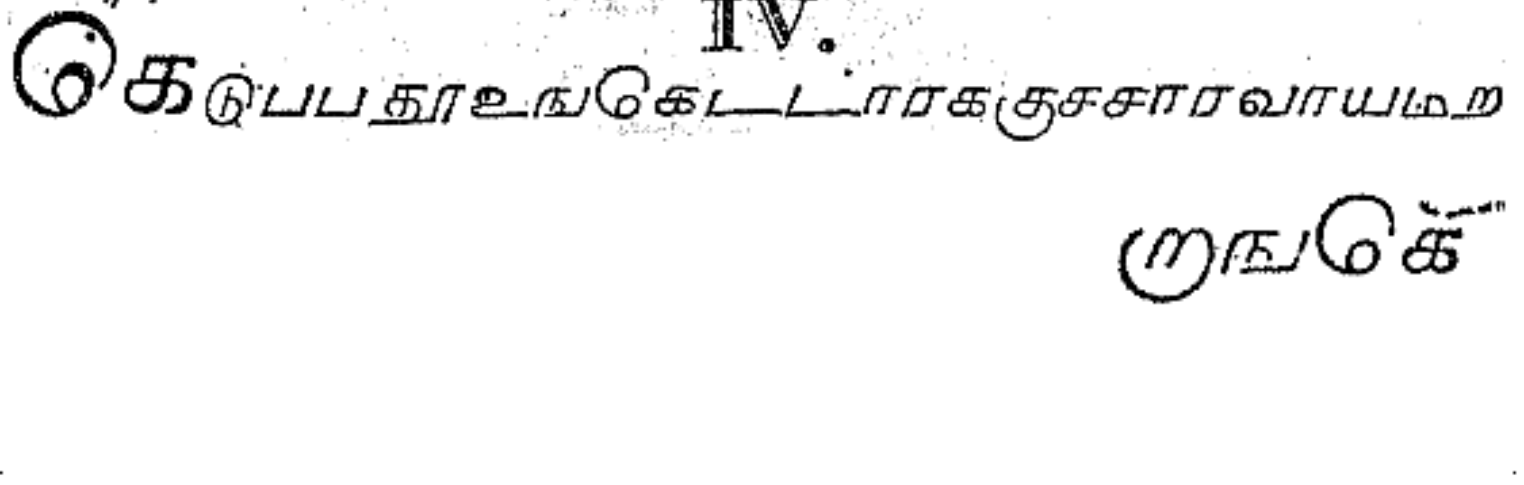
which supports the sceptre (shen-còl) *swayed by the battle-king attended by intoxicated elephants, furious as the swelling waves of the ocean, is the small rod* (sĭrucòl) *by which the plough is driven.*

NOTE. Vél áler and Cárál'er, translated *husbandmen* in the fourth verse of this quotation, are names of the principal tribe of Tamil cultivators, in whom in former times the property in the soil seems exclusively to have vested.

. எனை *by steers*, the obl. used for the instru. case; this word, from ஏதுதல் *to agree together, correspond*, signifies lit. a *yoke of oxen*, but, as it might here be rendered, by synecdoche the whole equipage of the plough including oxen &c.—உழார *they can not plough*, the 3rd. per. plu. neg. of உழுதல்.—உழவர *husbandmen*, an appellative noun in the plu. masc. of the same derivation as the preceding term.—புயல் the clouds.—எனலும lit. *which may be called*, the indefinite participle of எனறல் *to say*; it is often used, as in the present instance, instead of ஆகும or ஆன and gives an adjective or possessive meaning to the term with which it is not connected.—வாரி water. புயலெனலுறு வாரி means simply *the water of the clouds, rain*.—வளமை *greatness, abundance*.—குனறி *lessened* from குனறல் *to lessen* neu., this word which has the form of the ger. is here a contraction of the past part. குனறிய.—காலை *when*; this is properly a noun signifying *time*, but when, as in this place, it is connected with the part. of any verb, it has the adverbial signification here assigned to it and the initial க is doubled.

Note. Though the root ஏர் give origin to many words in both dialects the verb ஏர்தல் is used only in low Tamil in the sense here given it and is frequently, but improperly; confounded with ஏலுதல் a contraction of the impersonal verb இயலல் *it is possible*. See Beschi's Tamil-Latin dictionary for the distinction between these words.

IV.



யெடுபப தர உலேலாமனை

(ரு)

It spreads destruction round ; it's genial aid

Again revives, restores all it destroys ; Such is the power of rain

" Restores all it destroys"—Those who in tropical climates have seen the force of the descending floods, rushing in torrents over the land and sweeping

all before them, and those who, after a long continuance of drought, have there seen nature, awakened, as it were, from her lethargy by the fury of the storm, covering the parched and barren plains with life and verdure, can alone duely appretiate the justness of this thought.

In further illustration of the subject of this chapter, I insert the following extracts; the first is part of the eulogium on rain in the first canto

கட-டுபட

டலம of the Nyánádica-Ráyer Cáppiyam an epic poem by Vidwàn Sámi-nádn Pillei, who was long the Tamil preceptor of the translator. The last is a choriambic Stanza by Víra-màmuni, which, though professedly describing Italy, is entirely in the manner of the Tamil poets and in every respect appropriate to their climate; it forms the example for the construction of the species of verse called calippà in the fourth Part of the Tonnùl, யாபபதிகாரம *on Prosody*.

NYA'NA'DICA-RA'YER CA'PPIYAM.

வானமாலியுகாயவுதிதனபுவிவளதபய
மாணமாவுறமவருசுடரமாரியபடைகொண
டினமாகதனவுசினியிலமபிடியொழிகது
தானமகனாவாகினசரிவுநீரதூறறம
பல்லுயிர்க்கொருதனைதயாமபருகியவவுயிரைக்
கொலலுருததவிகசூவ்வுநதாயுளதநிறுவிச்
செலவினையதினாதனிசனமறைகவுமகரகுக்
கலவியனமுலபபாலசுாருதவிதனகானகுமம

The Earth, impatient of the scorching heat of the sun of heaven, to annoy him assumed the form of a stupendous mountain; the bright-burning sun, calling forth the armies of the clouds, ordered them to reduce the rebellious earth; then the thunder bolts darted forth like arrows and the water flowing down seemed to dissolve the entire mountain.

When the sun, the father of various living beings, destroys in his burning wrath his offspring, their mother earth, inwardly pitying them, hides her children from his view by a propitious vail of clouds and seems to cherish them with milk springing from her breasts the rocky mountains.

RA'MA'YANAM.

பமபிமகுமபரதனபாலுவான

நமபனமாதுலனவமமையநனனிறன
அமபிறைடுதுமனறகனகுனறிலமேல
இமபரவாரியழுவதுபோனறதே
புனிமாலவனைபபோனனெனநாகவான
வெளளிமீனிடைஷ்டூவனதானைய

வுளளியுளளவெலாமுவநதியுமவ
வளளிதியாரினவழங்கினமெகமெ

தவியுமாகமுநதாளுநதநதீயித
னிவிவாதிறைகினறதுபோலவே
மலியுயி ளுளளவெலாமுகொனெடுமணடலினண
விலியினமாதனாயாதத்துவளாமெ

The clouds collecting spread abroad ; and it seemed as if Mount Inciyam, the father-in-law of Siven, being overheated by the sun, the ocean had raised itself to this region to bathe the broad mountain in its waters.

Beholding the renowned and mighty mountain shining like gold, the clouds poured down their streams like pensile threads of silver, bounteous as the generous, who, from the impulse of their own minds, dispense their gifts with delight.

Embracing at once the head, the breast and the feet, and stopping for an instant only, the flood, having collected together every thing buoyant within the

mountain, swept it away, as a woman who sells her favors for a price sweeps away the wealth of her paramours.

கலிவிடைபயிறதுபோததுகடலிடைகலந்ததீத
மெலவகியினமறைகளாலுமியமபருமபொருளீதெனற
தொலைவகியிலுனதுறயாதிதுறைதொறுமபாரதநூழசி
பலபெருசமயஙகளாலுமபாருளும்பாறபாரதநனறே

The flood having it's birth in the mountains went forward to mix with the ocean; even as the meaning so difficult to be obtained from the illimitable scriptures, which in ancient times received but one interpretation, but, having spread through various paths, are now by every sect variously interpreted, thus spread the flood.

TEMBA'VANI.

புளளுவாமவிசுமபிடைமுசாறுமமிபாருமபடைபொருவ
வுளளுவாமலறிவுனகொடியுருகுகொதிவிளகுகிந
தெளளுவாநதிணாதிவிரபபவுணடழுநதுயரபாரதது
வளளுவாஙகருமதகரியினமனததிறனற
பொரபுறவுகொடபொருநதவருாததிறறெயதுதாளிரவந்
தீரபுறவுகொடுதிசைதொறுமிருளறபினனி
வாரபுறவுகொடுவளரமூடசாகியெனவதிரநது
சீரபுறவுகொதுனைமுகினமுழஙகினமாதொ
புடையெனசுசருபபகைதரபபடாரதனவலவாற
கடையெனசசிறிகருவிஙகியொருறறியவளள
கொடையெனசசெழுகுருனெறுவயினெறுறுகுகுர
ம்டையெனசசொரிவியணமுகிவவாவிபெரழிய
பழுதறதாலவையபடவிரிதுணாபபவரபொ
நழுதகனைமுகிறவழதவிபொவிநதமபானமவியெ
குழுதநதீலவாவுகொபுளிதமுதெனவருவி
யிழுதறுவாவியெழுதுணாயெறிநதுருணழுரிய

As in an army arrayed for battle, over all the sky, where the birds rove, white clouds appear resembling white banners; but, having filled themselves with the clear waves of the ocean, they spread abroad and seem like a mighty herd of black and furious elephants.

Like bright spears glancing from the breasts of warriors in the field of battle, they darted their lightnings dissipating darkness in every quarter and, trembling as it were by the reverberating sound of leather-bound cymbols, the black and watery clouds thundered aloud.

Though at first taking the appearance of an army prepared for horrid battle, at length, as the liberal minded bestow their gifts, diffusing coldness over the mountains and the whole expanse of the earth, the extended clouds poured down abundant rain.

Like those, who, for the benefit of others, teach the learning they have acquired, the mountains abounding in gold, whose summits are embraced by the clouds, cast forth all the water they had imbibed and the nectarean stream, murmuring incessantly, rolled on it's swelling waves.

அஞ்சிலாவெதிரதுகெய்யகலெல்லாகடாந்த
எஞ்சிலாவெநிவிமைததநீணமருதழீகெந்த
துஞ்சிலாசுதிதுடாசதகலகருகடோலுகல
விஞ்சையாரெலாமெவுதுதுதிடிவுநியபோனோற

The streams passed boldly all the rocks that opposed their passage and, eaving the far-extended tract of cultivated land, bright with exhaustless vealth, without stay flowed towards the azure ocean; as the wise, who, renouncng all, aspire alone to obtain heaven.

செறியுலாமபுனறறிறசெயதுபயனபடவொதுகி
வெறியுலாமலரபிடைநதகலவயலவழிவிடுவார
பொறியுலாமவழிபோகவிலதியலபடவடகி
நெறியுலாவறநோனவினறுதறினரபோனறற

The people arresting the full stream and turning it to advantage, conducted it to the broad field, abounding in fragrant flowers; as, restraining the five organs of sense from their own ways, the wise confine them to path of virtue.

வெணகலிபபா

செனறுகோபொழியசெலவகிலலகறமுமிகப
பொனறுகோபுனாயபபுவனமெலலாமபூதாணடே
கருமேவுமவகிதவழுஙகமழவயறபாயபூதட்ருழ
மருமேவுழறசாவெமயினமேவிகளிதாட்க
கருமபொபபசசெருசாவிகாயதலரகைகடைசியொ

சுருமபொபபசசூழிறபோராதிதுவபபழிந்நிகு
மாவிதாழுழுலைசயமனகுானவையாவிதாட
ஆவிதாழபுனவொழுகியலரவனமுகணிபொழிலும
மலகிவளரசிறபபோஙகவனாயாசசீமனமவறுபப

நலகிவளரீதலநனறு

Here pour the waters from the clouds of heaven,
Diffusing wealth and virtue through the land,
Whose wide dominion, like the ambient sky,
Spread it's protecting influence o'er the earth.
To fragrant fields, where creeps the pregnant conch,
From flowery lakes the full stream flows; the while
The peafowl dances neath the verdant shade
Of sweetly scented groves. The ripened rice
O'ertops the cane and flowery-fingered girls
With liberal hand to all the poor, who swarm
Like bees around, distribute many a sheaf,
And, while their hair by odorous wreaths adorned
Floats loosely in the breeze, join in the dance
As at a marriage feast, their nimble feet
Accordant to their sounding hands. And here
The luscious juice flows from the cane compressed;
Unnumbered flowerets scent the ambient air;
Unnumbered trees their racy fruits afford.

The various produce of the plenteous field
And boundless wealth that satiates the mind,
Thus yieldeth Italy, delightful land!

கெடுபடது *that which will destroy;* the neu. part. of the fu. tense of கெடுதல் *to destroy:* the particle உம் *and* repeated and prolonged by அளபெடை conjoins this and the following term எடுபபது.—கெடுடோரகு *to those destroyed,* the dative plu. of the part. past of the same verb.—சாரவாய *becoming favorable,* compounded of சாரவு *favor* and ஆய the gerund of ஆதல் *to become:* this gerund generally gives an adverbial meaning to the terms to which it is joined.—மறறு *again;* though here used adverbially it is properly a noun meaning *another, a different one.*—ஆகெ for அபபடி *in the same manner.*—எடுபபது *that which will raise.*—எலலாம *all things.*—மழை *rain;* the substantive verb is here understood.

CHAP. III.

நீததாரபெருமை The praise of holy men.

The title of this Chapter may be rendered more literally *The greatness of holy men:* நீததார is synonimous with துறததார and means *those who have entered the third or fourth order of life; devotees, ascetics, anchorites.*

II.

ஒழுகுகதகுநீததாரபெருமை
விழுபபததுவேணடுமபனுவற றுணிவு (க)

A strict adherence to the rule professed,
Than do all other virtues, the devout
Exalteth more; this every code ordains.

"The rule professed—the devout"—The term நீததார from நீததல் *to forsake, to separate*, as used here and in the title of this chapter does not signify merely one who has devoted himself to a religious life, but one who, having *forsaken* all mundane affections, is *separated* from carnal sympathies and prepared for immortality. How this state is attained is so distinctly though concisely described by Parimèl-azhager in commenting on this verse that I insert the whole passage; in it, also, the explanation of ஒழுகுகம *rule* is found.
உரியவொழுகுகததினகணணினறுதறததலிறவது - ததமவருணதநி றகுநிறகுமுரியவொழுகுகஙகளவழுவாதொழுகுவ றமவளருமறம வளாபபாவதெயம - பாவநதெயவறியாமைநீஙகும றியாமை நீஙகுவ நிததவநிததஙகள துறவுதுபாடடுணாவுமநிதனமாவியவாயவிமமைம துமையினபஙகளி னுவரபபுமபிறவிததுனபமுந தொனறுமவைதொனறவீ டடினகணணைசபுணடாமஙதுணடாகபபிறவிகளுக காணமாஙிய பயனி னமுயறசிகணீஙகியொகமுயறசியுணடாமஙதுணடாகமெயபுணாவுபிறநது புறபபற்றுஙியவெனதனபதுமகபபற்றுஙியாவெனபதுமவிடுமாக வாணவிணடுபறறறுமிமமுறறுயுவரத்துவிடுதடுவினகணகொளக.
A strict adherence to the proper rule is true devotion. By thus adhering to the rules appropriate to their respective tribes or states virtue increaseth; by

the increase of virtue; sin is abated; by the abatement of sin ignorance is destroyed; by the destruction of ignorance the difference between time and eternity is known, and reflection on the evils of mortal birth and disgust at the pleasures enjoyed, in transient succession, in this world and in the heaven of the inferior deities arises; by reflecting on these the desire of eternal beatitude is produced; from this proceeds the abandonment of the fruitless works, which are the cause of mortal birth, and the practice of meditation, and from meditation true knowledge: the distinction of that which is external as MINE *and of that which is internal as* I *then ceases and these two affections are thus renounced with abhorrence. It is thus to be explained.*

The disgust at the world and worldly affections, here stated to be the proper characteristic of the real devotee, is a notion common to enthusiasts of all nations and ages. Qualified by the name of philosophy it is nearly allied to the tenets of the ancient Cynics and Stoics and it was preached as an article of faith by the modern Puritans. It has been the object, also, of every *Rule* established in the Christian world for the guidance of "Eremites and Friars, white, black, and gray," from the period when monastic penance was transplanted from the wilds of India and found a congenial soil in the deserts of the Thebais. The Hindus, however, among whom it originated, have carried their ideas of the "Divine philosophy" farther than others, as they require, not merely the relinquishment of every selfish attachment, but the utter annihilation of self: even this is not considered by Víra-mámuni, as inconsistent with doctrines of his own Church, as the following extracts, in which occur the very expressions used in the last quotation, will evince.

TEMBA'VANI.

பவமேபழிததுபபுவனததிறபடாரதவணகஇற றுயிரகாததுத
துவமேநயவிணபபயததுயகருதுவிணடெயதனனினமன றுயிரகளை
கவமேதுயரமெயகாஎனனெதன றுயவிருபற றினிதறுகுர
துவமேயுயிரகடகாரதுவிணடெயன றுன றவததினபவவகளாகணடான

When the means are sought by which, forsaking sin, the soul may be protected from the evils spread through the world and everlasting happiness

may be obtained; it will be found that devotion, by cutting off the two affections, expressed by the terms I and MINE, by which immortal souls are here vainly disturbed, is the sole cause of their salvation: thus said Joseph, who had beheld the shore of the ocean of devotion.

மெயததுவிணையிழுகெனததுறவினமெனமையோர
பொயததுவிணையென றுதமபொறிகளபொழுவா
ரததுவிணைகடநதினனவிணயரமற றிவ
ரெததுவிணைகொளபயனனவோதுநர

Those who have attained the eminence of devotion and, despising, as illusive, the aid of the body, have annihilated their sensitive organs; after they

have thus rejected with disgust corporeal aid, say what further aid they require in this world?

தானறனதெனறிருதகுதிபபறறு
நானறனவடறகொடுநாகவிவாறுயர
கோனறனதருளினிவிசாரநதகொளைகயி
னானறன்மதுளகழுவுலகுமாடுமே

His power, who by the force of devotion has annihilated the two affections, expressed by the terms HIMSELF and HIS OWN, supported by the protecting grace of the most High, the King of heaven, is sufficient to shake the three worlds.

"This very code ordains"—In the original the நூலில் *code* is in the singular, but the commentator above quoted very properly considers it a general term; he says—நூலெனபொதுபடகூறியதனுலனைறையானெறுவதசமயநூல்களெனலினாறநிறகும் ஃ ஏதாதுணி பெனபது பெறுமா *as the word* code *is here used in a general sense, it must be received as meaning that this is the ordination of the codes of all sects, however differing from each other on other points.* In fact the various sects that have existed in India, whether deriving their opinions from the Védas, the Paramágamam (the sacred writings of the Jainer are collectively so called and it is the only term by which they can be conveniently distinguished), or the writings of the Baud,dhas, appear to have agreed in the idea that seclusion from worldly affairs was necessary for the attainment of a true knowledge of divine things and to have established, consequently, from the earliest ages different orders of devotees. By the Smrïtis, two rules only, that for the *Vánaprast,ha* and that for the *Sanyási* (see verse I of the Chap. IV) are recognized: these terms may be appropriately rendered, *Cœnobites* and *Anachorites* and to both the common name *Hermit* is applicable, as the votaries of each order were inhabitants of the wilderness. The difference between them was that the former continued to perform the five great sacraments *(pancha mahà-yejnam)*, the daily offerings to the patriarchal sages *(terpanam)* and those made daily, monthly and annually to ancesstors *(terpanam, hómam, srád-d,ham)*, and the oblations the gods *(terpanam, agnihótram, aupásanam)*, ordained by the law to be observed by the *Grahì* or *householder;* and that the latter did not perform these or any other rites or ceremonies religious or civil. The former, moreover, might live in community, collect provisions, as herbs, roots, fruit &c., and prepare food; while the latter, also called *B,hicshaca Mendicants*, subsisted wholly on alms. The rules for the guidance of those assuming these orders are, propounded in the sixth Chapter (Sash't,hód,hyáya) of the code of Menu, according to the ancient law; in the code of Parásara, which is the law in force in the present age, they are not noticed. As the 24th and 43rd verses of the former will sufficiently explain the more material difference between the two orders, they are here cited; the first applies to the Vánaprast,ha, the second to the Sanyási.

While performing his morning, noon and evening ablutions let him satisfy the gods and manes by the libation of water (tarpanam, under this term, this ceremony being the first in order, must be understood all those above-mentioned) *and, practicing austerities more and more severe, let him dry up his body.*

Let him be without fire (either for preparing food or the performance of ceremonial rites), *without a fixed residence,* (accordingly it is the practice for the votaries of this order not to remain in one place beyond a determined period), *let him repair to a town only to procure food, let him not be anxious* (either for comfort or discomfort, for sickness or health, for life or death) *nor wavering, but silently devout (munih,* the term used, means either a silent man or a devotee) *let his thoughts be fixed on God alone* (the words *on God* are here supplied by the commentator—*bhavéna* brahmani *samáhitah*).

By Sanscrit and Tamil writers the wildernesses of India are described as filled by the hermitages of these Recluses: when Ráma, for example, banished by the intrigues of his mother-in-law from Ayódhyà, the capital of his father's dominions, retires to the forest, he reaches, immediately on crossing to the southern bank of the Ganges, the hermitage of Baradwaja and, successively, of Sarabhanga, Sutícshn'a and Agastya. These are described as extensive bowers, situated in chosen spots in the midst of deserts or forests, watered by perennial springs and adorned by fruit-trees and flowering shrubs. They are sometimes inhabited by a single recluse; sometimes by a pair, a man and his wife, for a woman was allowed thus to devote herself as a Vánaprasthì in company with her husband; sometimes by a society of Devotees and Bráhmans under the direction of a Superior, employed in the study of the Véda and Sástras and in the performance of sacred rites.—The ancient rule of the Vánaprastha, is now obsolete, being one of the institutions of the old law that are abrogated in the present age, and that of the Sanyási is now retained principally by the Gurus or High-priests of the several sects. From the Á'gamas and Tantras, however, have originated multiplied orders of devotees; in the north Vairágis and Góswámis, in the South Paudárams and Satánis and their numerous subdivisions. Among these some are permitted to marry, others are bound to celebacy; some reside in well endowed colleges (mat'tam), others are wandering mendicants.

By the Jainer, to whom the Vánaprastha was unknown, the order of the Sanyási was divided into various degrees, but these, except the last which was the completion of the ascetic state, were in fact distinguished from each other only by the discipline they observed and the peculiar austerities they practised. In addition to the several names of Sanscrit and Tamil derivation given to Ascetics in general and common to all, the Nigan'du, which, as being the composition of a Jaina, is in this instance the best authority, thus enumerates those peculiar to this sect;—தாவிலெசனையியதிரெயாகரஇகமபரசமணாரதிதாச

the *Saumiyer* & *Yóger*, to which others add ஆசீவகர *Ájívager*, are general terms, but *Digambarer, they who are clothed by the horizon*, synonimous with *Nirvánì*, was applicable only to those, who, having finally released themselves from all material wants and desires, had renounced the use of raiment and of every worldly convenience, and had retired, far from the haunts of men, to total solitude and silence. Between these and the *Sáran'er*, mentioned in the commencement of the next verse, there is no material difference; the latter term, which is derived from Sanscrit root *char to move, act*, describes the power these devotees are supposed to have obtained over material obstacles.

நீரினிறபூவிலவானினிவிரைநதுழியாதுகுறு

கினறு

சாரணரெனமராகுஞசமணரிவிருதிறபபறறிறர

The Sáran'er *of eight descriptions, who penetrate into the ocean, the earth and the heavens, are those among the* Saman'er *who have obtained true greatness.*

There is another distinction of the Jaina devotees, namely *Swétàmbara*, *Rectàmbara* and *Digambara*; the first, *those clothed in white garments*, who are known in the North of India by the corrupt term *Jeti* for *Yeti*, differ, I believe, from the second only in the peculiarity indicated by their respective names; the second, *those clothed in red garments*, dyed by a species of ochre (in Sanscrit *cas'ayam* and in Tamil *cávi-cal*) which affords a tawny red inclined to orange and is similarly used by the devotees of the other sects, are peculiar to the South; the third, who have been already described, it is scarcely necessary to say are in this degenerate age wholly unknown.—The Laity of the Saman'er, though included under that general term, are properly denominated *Sávager* in Tamil and *Srávacàh* in Sanscrit.

At present the Baudd'ha religion prevails no where on the continent of India within the Ganges. The followers of this faith have been so completely extirpateth, that, throughout this region, there now remains not one in any tribe or nation. But their solid hemispherical temples, which are in fact shrines supposed to contain the relics of the last Budd'ha, and which may still be seen in the vicinity of Benares and elsewhere, and their forsaken establishments, more frequent in the west of India, prove by their stupendous remains the consequence of this sect in ancient times. The caves of Kenera, as they are called, on the island of Salsette have evidently been the convent of a society of Talapoins, Lamas, or Bronzes, as they at present exist in Ava, Tibet and China, and so probably have those at Carli and Ellora. The religious of this sect, called in Tamil ஜீவகர *Jivagar*, in the dictionaries and whenever mentioned by the elder writers, for none of their own works exist in this language, are constantly distinguished from those of the Jainas. At present, however, the Baudd'has, who were never numerous in Southern India, are generally confounded with the Jainas; even Vira-mámuni has blended together the names of the two sects in the Sadur-agarádi (see the word சமணர in the பொருளகராதி).

(56)

In selecting the following descriptions of the Indian recluses and their hermitages brevity has been the quality preferred. The extract from the Chintámani and that which follows it are Jaina compositions, and the concluding verses are from the Tembávani; in these the author contrasts the entire abandonment and seclusion of the Indian devotee with the rule observed by Joseph, who, though in a state of marrige and connection with the world, he represents as leading a life of mortification and devotion.

BA'RADAM.

மானதருதிமபுரிநாதுமாரயிறநாடகவளரதசனடமுடிதுளகவலிய
ரெவகை

தூனதொறி னுடைவிளங்க மறைகளெலாமோ ருங்குணர்ந்த திருநாவிற்
சிறியோனுக

வீனதொறுத் றபெருங்கருவினாவரமும் பிருந்தமுனிதனடங்கமனடலங்க
டாங்கிச
சானதொறுகள் பிருகுதசசுவதனனெறிதந்தருமனுறையிடருசாந்தான
றவதனினிகான

With the skin of a deer and the sacrificial cord hanging across his breast, his tiara of well-nourished hair nodding on his head, adorned by the skin of a powerful tyger, fully instructed in all the scriptures, bestowing blessings by his sacred tongue, kind to all even as a father is kind to his children, the Sage Brigudachuvaden, mighty by devotion, bearing his staff and water-pot and praised by the learned, entered the presence of Derumen.

TIRU-MURUGA'TTU-PPADEI.

சினைதனியவுருகுகையரசிறொடு
வலமபுரிபுனையுமவானனமூடியினர
மாசறவிமைகருமுருவினரமாணி

னுரிவைவனதியனனெடுமாரபி
னெனபெழுநியகுமயாகையரனபகற
பலவுடனகழிநதவுணவுடையரிகலொடு
செறறறகெனிமமனதனினரயாவையுங
கறறோறியாவதிவினரகறறோரகுத
தாமவரமபாகியதவமையரகாமமொடு
கடுஞசினங்கடிநதகாடெரிடுமனை
யாவதுமறியாவியல்பினரேமவரத
துனியில்காடெருனிவரமுறபுக

They who are clothed in garments formed of bark, whose revered heads are covered by hair white as the shell of the conch, whose forms shine with spotless lustre, whose emaciated breasts are covered by deer-skins, whose ribs are seen protruding from their bodies, who often refrain from food throughout the day, whose minds are void of hatred and obstinacy, who know all of

which even the learning are ignorant, who are the extreme heads of the wise, who are sages divested both of desire and savage anger, who by their nature know no sorrow; may these the contemplative sages of faultless wisdom gather together and precede him?

B.A'RADAM.

கரிகளுமபிடிகளுகனறுமெலுசின
வரிகளுமவரிகளுமெலிருமபூகுகெலா

நரிகளுமானகளுநனமூயறகளும
பரிகளுமானகளுமபயினறுவாவுமெம

குஞசரகனறுகனெமூழகுறிகாளரி
யுஞசினனமுனழவிதததகனறிடாதசம
விருதசாவிசுவிபபடமெவயயுவஙகைக
துஞசிடாதினமெவ்ாசதுணுகளுறறுறகுமெம

மருகுடைகணைகுருமாசுணைகருகுரு
சருகரிதுறுகிடாசசாவிலவியா
னருசனிவிகியிவிணமறவாநகைமார
பருசடிசசுவடிலாபபானறயிலவிலிய
காமருகிகாபருகுகளிபபுமவாடடூ
மமருகுகாணபரிதனிலுகாடாறு
மமருமுமிவளவியுருயருமாகுதித
தூமருமாதவரூழிலெகுமே

வாரணிவாசையுமவயகுபானகாழி

சோணிவாசையிருநறிபுலபப
மாரணிவாசையுமதிருதாவிதவாற
காரணுனிவரவாழகதமாதனம

Male and female elephants with their calves, furious lions, and tigers very were appeared; and foxes, deer, and hares, wild horses and oxen wandered all about.

Here when the cruel lion heard the bellowing of the young elephants, he remained terrified in his cave and durst not leave it; and when the loud bleating of the sheep reached the ear of the furious tigers they lay all night trembling and sleepless from fear.

Here clouds and serpents are ever wandering or reclining on the side of the mountain; here all the stones scattered around are marked by the sandals of red cotton on the feet of the females of the wild tribe of the forest, whose eyes dart venomous glances.

Though neither desire, anger, joy, grief, or wealth are ever seen here, all round in this resort of the great sages, are beheld daily oblations and sacrifices and the smoke of burnt offerings.

• The mountain Candamáddanam, where dwelt the sages, the cause of all things, resounded with the cries of elephants, the constant murmuring of water, sparkling with collected gold, and the sound of the scriptures which point out the path of truth.

CHINTA'MAN'I.

புலதுமலியுமதுபாகுயாளைகழை
மலதுநீரிலிஞிகேழதுநதோனாய்

மலர்தீமபழங்காயிழுங்காதியா
நலவெவருகரவாரபளிங்கனைனினை

He approached the hermitage of those who eat only what is pure; as roots fruit ripe and unripe, or wild grains and rice spontaneously growing in the water, or produced from the high towering bamboo, or from the water lilly,

or from grass.

A STANZA.

உலகுடனவிளகுமொளிவிளாவிமதி
மதிநலனழிகுமவளகுடகுழுகுலை
முகுலுடைநீழறபொறபுடையாசனம
ஆசனதிருநதிருமெதாவியறிவவின
யறிவுசேருளமொடருநவமடிநத
குனவியமாநதர்தனப
வனருஞிறபினவிணமினையலெக

The bright colored resplendent moon illumines the world;
Three beautiful umbrellas eclipse the brightness of the moon;

An ornamented seat is beneath the shade of the umbrellas;
On that seat is the God Ariven shining in beauty.

The mortals, who around him are engaged with every power of mind and understand in profound devotion, will attain, they say, the world above the heavens the joys of which no tongue can tell.

TEMBAVANI.

வீறுறவெண்டிகிதநூல்வார
காறுநெஞ்சுகருதவகையருளிகருதல
கீறுறவிழுச்சடைகீடனமறறவை
யீறுறபயனிலாவெவிறிதாமெனபார
சடைவளருருகெகாடுதவிரகினிராருளித
தலைவளரவனதனிடையகனறிலாதநிந
னிலைவளரகனிகளாழுளைகிழகுணும
லுலைவளரச்சுகளுஞிவதோவெனபர

சுரதநிடைதழுவொடுறுமபுறுகளு
மரதநிடைதாலகிநறகனியுனவாயு

மூரதநிடைதறவோவுளதினமானபலொற
பரதநிடைகளரவிவணபரியுமாவெனபார

ஒசமபொறிசினதடோரச்செறுரகளுசலாற
யைமபொறியெயினவாயபபழுயபடுழுள
வெமபொறியுழதனமெயடுழிழுதிதனு
வைமபொறியடருயுளவாகதொணடாலெனபார

If, said the devotees, everlasting happiness be desired, it may be obtained by the rule thou hast propounded and not by seclusion in the wilderness, bathing in fountains, or cherishing long locks of tangled hair, for these and similar acts cannot produce eminent virtue; all this is utter ignorance.

Will they call the rank bears devotees because their bodies nourish tangled hair and they fail not to bath in water, or because they unceasingly wander through the leafy woods, or because they feed on the fruits and tender roots therein produced?

Will they call the doves that rove amid the heat of the parched desert, or the bats hanging from the trees and feeding on their choicest fruit, the greatest of devotees; how without purity of mind can the sins formerly committed be cleared away?

As one, who, after having firmly fastened the gates of the threatening battlements, from fear of an invading enemy enflamed by rage, urged by his own innate fury stabs himself and dies; so is he, who, although he restrains the five outward organs of sense, is ruled by inward passion.

NOTE. The word *Jad'ei*, which occurs in the two first verses of this extract and in that from the Báradam, signifies the unpolled hair of an Indian ascetic, by which like the Hebrew Nazarites and the Cynic Philosophers of old, they are particularly distinguished: it is worn in a variety of forms, sometimes braided and rolled up as a turband, sometimes hanging down in twisted locks, and sometimes matted together in an irregular mass.—The last verse alludes apparently to the imprecations which the Indian devotees are often represented as uttering in anger against those offend them; their effects, as exemplified in a succeeding Cuŕal, are inevitable and irreversible even by those who have pronounced them.

ஒழுகுகத்து *in the rule*, the obl. for the loc.; ஒழுகம், from ஒழுகல் *to move in a straight line* as water &c. drops or flows, *to proceed regularly*, signifies *regulation, mode, conduct* generally, good or bad, as நல்லொழுகம் *good conduct*, தீயொழுகம் *bad conduct*; by itself, however, it has always a good meaning.—தீதவர் *of the devout.* This and the pre-

ceding word forms a compound in translating which some connecting term must be supplied, as ஒழுகுதலொழுகியலறிதலோ *the devout who proceed in or according to rule.*—பெருமை *the greatness, the superiority.*—விழுப்பத்து *of the sublimity;* the obl. for the gen..—வேண்டும் *requires.*—நூல்களை *of the codes, of the scriptures.* This term from னல் *to say, declare,* synonimous with நூல், means generally the same as the Sanscrit word ஶாஸ்த்ரம் *Sástram a science, or a treatise on any science or branch of knowledge:* here it is equivalent to வேதநூல் *sacred writings* collectively..—தெளிவு *the clear sense:* this word signifies lit. *light, clearness,* and thence *elucidation, correct explanation.*

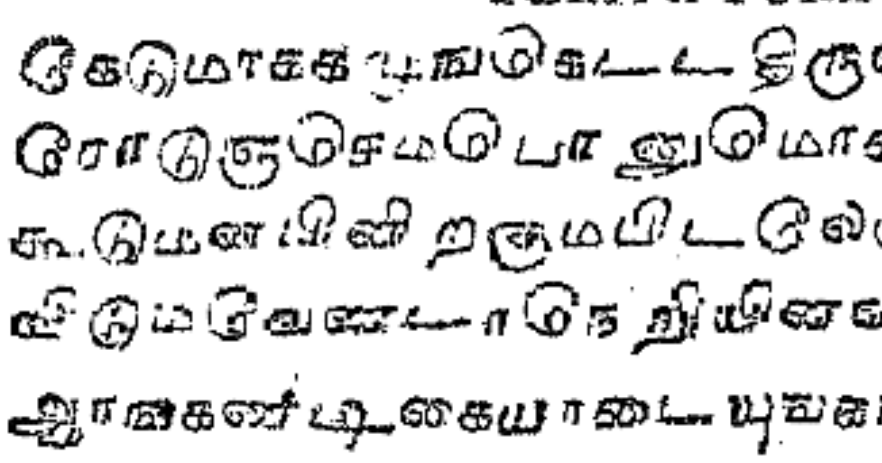
II.

தீதறுதாரம்பெருமைத்துவிண்ணகுகூறினைவையத்
தீதறுதானையெண்ணிக்கொள்ளற்று (உ)

To count the virtues holy men attain,
Were as to count the ghosts, that from this world
Have taken flight.

"The virtues holy men attain"—the word, here and in the preceding verse translated *virtues*, is in the original பெருமை, an abtsract noun from பெரு *great*, which signifies, therefore, literally *greatness*, also, *power*, *honor*, *excellence* &c. Of the three first verses of this chapter Parimèl-azhagersays,—இவ்வுரை யுபாடானு னுசீததாதுபெருமையெ வ்வாபபெருமையி னுமிகதெனபதுகூறபபட்டது *by these three verses it is maintained that the greatness, or excellence of the devout surpasses all other excellence.* Indeed the veneration in which those who have acquired, whether justly or unjustly, the character of superior sanctity are held by the Hindus is extreme and this extends not only to the priests and religious persons of their own sects, but to all others, even Christians and Mahammedans; we accordingly find the Princes of Southern India (I allude to the Ráyer of Vidyanagara in particular) establishing Mosques and endowing Fakirs and Pìr-zádas long anterior to the subversion of their dominion by the arms of the Moslims. With respect to those of their own religion, the powers ascribed to them, as the following examples will shew, are limited only by the power of the imagination.

PERIYA-PURA'NAM.



பாரபரிசனபனியவெதானறிவா

ரீதவனபினரெதுபருணறவிவார

வீரமனைலவிளமபுகதனகையரிதா

The holy men, who have triumphed over adversity and prosperity, esteem a pot-sherd and pure gold alike and, adoring God from love only not from the desire of heaven, shine bright in the path of virtue:

Is it possible for me then to declare the greatness of those who have the sacred beads for ornament and rags for clothes, whose only occupation is the service of God, who abound in mercy and loving-kindness and are not deficient in any virtue?

VASISHTAM.

சரமகழுதெனையதனமவீரமனழுனையெயாகருக

தழுறபளனிபவீரிறசயனமெமாகருஞ

சொறிதவகுகழுறுயிதநினாயிபாகருக

மெதகமரிவ்துகலினவுசெறிபூசெனாகரு

நிவதிகநாராசமருமடாயத

னெதுவரிகாணடாசிவிறியினணைனாயாகருமெ

விாகரியவிடயமெறுமவிடவிருதி

விரிவகுரிருததவாகதவ்நவிவெகெகாணரிதே

A shower of arrows is like a shower of tender water flowers;

A bed of fire is like reclining on refreshing dew ;
Striking off the head is like a sweet sleep ;
Hacking the body is like rubbing it with perfumes ;
Piercing the breast with immuncrable pins of iron is like sprinkling it from a syringe with fresh water during the heats of summer ;
The keen and poisonous arrow of the objects of sense, so difficult to destroy, sages of expanded understanding can alone avoid.

BRAMA-GYTEI.

ஞாலமுணடவனை றவிர்மிசையினேமு றசுமபபன மெயருஞாவிதவணடுயலவல்லா

ஆலமுணடவன்வனபினனெதிருவண்வனடுபொடுகெனறீலமெனனைறயுகதநிவருஞாவிதனசெவடுபணிசெயவான
காலனைடுவனறவ்யதவெயனறணகமலநானமுகநதாணல

For the true sage, Vish'nu humbly beareth ōn his head all that he requireth and Siven followeth him desirous of the dust of his feet ; of such a sage, who has attained the knowledge of that which alone is righteousness, the lotos-born and four-faced deity (Brahmà) attendeth the footsteps, beseeching him to place his feet on his head.

துறந்தார் *of religious men*; from துறத்தல் *to renounce, forsake* the nom. plu. used for the gen..—பெருமை *of the greatness*; the nom. for the gen..—தொகை *the quantity*.—கூறின் *if told*; the subj. form of கூறல் *to say, tell:* the compound தொகைகூறல் means *to enumerate, count*.—வையத்து *in the world*; the obl. for the 7th or loc. case..—இறந்தாரை *the dead* ac., from இறத்தல் *to die*.—எண்ணி *counting*, the indef. ger. of எண்ணல் *to count*.—கொண்டு *taking*, the ger. of கொளல் *to take*; this verb generally gives to those which it is united the meaning of the middle voice, called in Tamil *tanvinei* in Sanscrit *átmana-padam*, denoting that the fruit of the action reverts to the agent.—அற்று *like*; a particle of similitude.

Note. In the present instance and many others of verbs classed as *tanvinei*, the reversion of the fruit of the act (not of the action for then they would be reflectives which they are not) is apparent only to those to whom the language is native; a reference, however, to the literal meaning of the expression, the terms understood being supplied, may convey an idea of it's force approximating to correctness;—இறந்தாரை எண்ணியதனைகருதித்தானதனையேகொண்டு *having counted all those who have died and having taken the result to himself*, that is, for his own examination and determination. Thus considered it is evident that the fruit of the act of counting, which is the result of the process, reverts to the agent; this explanation is afforded by the proper signification of the auxiliary used, and is not applicable to the Tam. *tanvinei* when formed by an affix nor to the Sans. *átmana-pada*, which describes a class of verbs, that, like those of the Greek middle voice, are often distinguishable from the other actives by their form only.—கொண்டு in this verse must be considered, under the rule quoted in the Note Page 42, as used for கொண்டால், in which can அற்று is, as described, a particle of similitude, உவமைபுரூபு, and எண்ணிக்கொண்டாலற்று, the same as எண்ணிக்கொண்டாற்போல், should be rendered *as if account were taken*: or அற்று, for அன்னது *it is so*, must be considered as விவக்ஷாரூபி and the 3d pers. neu. sing. of அன்ன *so*, in this case the literal version of the phrase எண்ணிக்கொண்டற்று *is even as having taken account*. This construction of அற்று with a gerund, no verb completing the sentence, frequently occurs in the Cúral.

III.

உனனை ஞதோடடியாலேனைநதுங்க
பபான
வானை ஞமனைவபடுககோரவிதது

(க)

As the hook rules the elephant, so he
In wisdom firm his sensual organs rules,

Who hopes to flourish in the
soil of heaven.

" As the hook rules the elephant"—This verse being, as Parimelazhager properly observes, a marked instance of the சுகிதசவருவகம or *mixed metaphor* his commentators shall explain his meaning. The last mentioned says,—நிணமெ யெனலுந தொடரு யாறுபொ றிகளாகி யயாவணையந்தி வரையுந ததமடி லெனகண மேறுசெலாமறகா படாவெனலொழிதலுட்க கதனறுசாலபடுமீடுவிதறோவிதாம *He, who with the guiding hook of firmness restraints the elephant, by which are typified the five sensitive organs, so as to prevent their leaning towards any of the objects of sense is a seed for the soil of Heaven, praised beyond all other soils.* The Latin commentator says—" Qui harpagone, qui dicitur animi robur, suos quinque sensus frænat, semen est pro agro qui dicitur cœlum: id est, qui utitur ad suorum sensuum frænationem animi robore, sicuti harpagone utimur ad frænandos elephantes, semen est in terra custoditum, ut suo tempore in cœli agro seratur; hoc est, cœlum assequetur."

The first of the succeeding verses is an amplification of the thought in the former part of this couplet, the author having judiciously avoided the incongruous figure with which it concludes. This extract is from the thirtieth canto (மீடுபபடலம்) of the Tembàvani; in which, while the holy family are crossing the desert, on their return from Egypt, the Saviour is represented as enumerating in prophecy the several devotees, who in succeeding times are there to devote themselves to austerities and by their example to introduce monastic discipline into the Church. The primitive ascetics Paul, Anthony and, Hilarion are first mentioned, but of the many names that follow few can be recognized, as they are either translated into Tamil or altered so as to conform to the orthography of that language. *Ejesia Mariyàl*, celebrated in the concluding verses of the extract is St. Mary the Egyptian, the first female Recluse on record in the Christian Church: she was discovered by St. Zosimus in the desert beyond Jordan, where she had passed forty-seven years in the simple attire to which the poet with such delicacy alludes.

அவாவெனமதகினிறறதறிவெனபபாகனிழுத்த
வுவாவினவுடலிகணகதிகாணமுகநறெடுமாறறி
யிவாவனதவகசடையிடழுறுவிதததனினை
மவாமனமுனிவனெசரதநிவானமுமவியவசெயவான

ஜீடருநாடழுறகெறவிழுபபொருளாகநாடி
யிடருஞசிகருபபையிறறிநவிலுயிரோடியாகைப
பூடருமேராயபூடழுடபுனாநனசுசிசெறறூடசெவா
வாடருந்தவதினபணடமிதிதகனகதியிறசெபபான

தெனிபிராமுவெவியாகதிருநதறதனதாருநிடெ
றானிமிரதவதநிறகாதநதாறிறுபொறிவெவிரொனி
மேனிமிரெர்ழுகநீனொவிடருணமனைவிபபாயதநி
வானிமிருவிகிறுறுமவனதநிறுகுசாரனபுபான

ஆறறியதவசெசநதியிவிமெ
பாறியிருமயிடறுநி
யெறறியமெதருனினரு
ளானவிதமிடடாயனபமொபான றெற
றியமெறறயசசாகசிவெனமணிகளெசாதநிப
பொறறியதெதவாரபிறபுநி
ராதரனனிபபுனையான

When by the outragious fury, of the passions the driver had fallen from his seat, Mavàvana

muni, having seized and mounted the elephant, which is the body ; governing him by the strong hook of resolution, he will bind him to the pillar of constancy by the rope of penance, and fill all heaven with admiration.

Desirous of obtaining the wealth peculiar to the kingdom of heaven, Ma-dittagen having heaped on the car of unceasing penitence a load of holiness and yoked to it, as oxen, his body and soul, avoiding the quagmire of sinful desire, he will arrive at salvation.

Having planted the honey-dropping Jasmin-vine of perfect virtue ; having surrounded it with a hedge of subdued senses, to protect it by penance sup-ported by religion ; having let in the water of strict discipline and spread around it the sand of grace, Asoren will flourish as a garden whose fra-grance reacheth to heaven.

Blowing the red furnace of penance and placing therein the iron of the five senses, adding the mercury of bright wisdom, Purŏdaren poured the pure gold

thus obtained into the mould of retigion and, having enchased it with the precious jewels of virtue, he became an ornament for the breast of the God he adored.

தியவுகலவுழுளளி றதி றறியபெனனிற

தறற

வியவுமரிதெழுனனரழிந்தாரனேவிவிதாஷி

தியவுங்காமததாழுந்தவெரிசியமரியாளபினார

தாயவுமரிதிதிலொரநதுதுற

நதிவணேநானிறபாள

கணமையினமறறியாருகு

கணடதனறினைடகாணேபாரார

நுணணமையிலுறறபாயதுதவியு

டடாரினைகணட

வுணமையிலுணரந்தநூகழுளதிறகாகறிவபதிப

பெனமையினதிப்ரணவநானமபிரிவினெபோரதுநாறபாள

காமதமபற

வுவ்தநதரமறகசெட்டுமபாவ்நிசரந்தாள

மீமதுமபறனைதேரமலியிஹதவகதுநிருநிறான
வாமதுமபறனைதிதேரமேலவளரறமுலலுசேரகதன
ரமதுமபறனைதிதேரமனையபடியாடைசேரவாள

Though women may inwardly resolve on good or bad it is difficult for them to persist in their resolution; thus, though the Egyptian Mary, overleaping the fence of modesty, had at first plunged into the sea of carnal desire, yet at last, having determined to perform austerities with the purest devotion, she will retire from the world and long remain here.

The eye perceives not the color by which it is darkened, and who are they who see their own faults apparent to all others? but she remembering of herself her minutest sins and borne on the wings of mental resolution, produced by reflecting on the truth she perceived, gave herself up to devotion covered only by the mantel of female modesty.

On the flying chariot of desire she arrived at the desert of sin; on the flying chariot of fear she repaired to the mountains of penitence: on the flying chariot of resplendent wisdom she entered the grove of growing virtue; and on the flying chariot of my name she shall enter the kingdom of heaven.

The tissue of conceits exhibited by these verses may have been woven for the poet either by the Italian or the Tamil Muse, as both, though they often cull from the rose-bush of fancy it's fairest flowers, are prone, also, to collect the insubstantial dew-drops glittering on it's leaves.

"Who hopes to flourish in the soil of Heaven"—Lit. *is a seed for Heaven*; this figure so is frequent with the Tamil writers that it may be considered as a phrase of the language. The following verse from affords another instance of it's use.

the Náladi-náúrṟu

மறு

கைக்குவிதகுமையினறிகெயகு

இறுவைப்பயடை நெஞ்சுவீழ்மின்
அறிவுடை
நெஞ்சுநிறைவிடமில்லாதவருலகத்தான்மை
இன்றிபயவுமூங்கு

Laying up seed for heaven, without delusion of mind and void of all distress enjoy life like the wise, maintaining your proper station, but remembring always that there are various things that change their nature without efficient cause.

The meaning of the latter part of this verse is that human life is among those things which are liable to sudden and incalculable changes; the authors therefore, say—enjoy life, but enjoy it wisely and forget not that all enjoyment is instable.

உரன, written also உரம, *strength of mind, fortitude.*—எனப்படுவது which *is called*; the fu. part. of எனல.—தொடுத்தல் *by the elephant hook*; உரன என்னுந்தொடு may be considered as one compound and rendered *strength of mind typified as an elephant hook.*—துணை one adjectively; this term is frequently connected with nouns of number in a collective sense, but as உம, which performs

the same function, here occurs, it is redundant.—ஐ ந தும *the five, senses* being understood: ஊ

in its collective capacity with nouns of number or quantity may often be

rendered by the definite article.—காபபாவ *he will govern*, from காதல

guard, protect, govern.—வரன, the ன being substituted as above for ட,

from the Sans. root வ *to chuse, select*, lit. *choise*, secondarily *a boon, an endowment.* This is the only term of Sans. derivation which has hitherto occurred, with the exception of the compound in the first verse of the first Chapter; unless that with which the verse commences should

be derived from the Sanscrit ஊ ர ஸ்ம் *the breast*, which is one of the

meanings of the Tamil word.—ரன ஐய as before.—வைபடுகு, this is a verbal noun in the dat. case from வைதல *to place*, and means lit. *the placing*, also, *a deposit, a place, a township*; உலகின ஐயவைபடி is a periphrasis for *heaven*, quasi *the choicest or most eminent place.*—ஒர் *one*: ஒர் before vowels and ஒரு before consonants are properly rendered by the indefinite articles *an* and *a.*—விதது *a seed.*

இந்தவிதந்தாலுறறல்கல்விசமடையாரமெங்கோமான்

இந்திரனைசாலுங்கரி (௫)

Let Indren say, the king who all controls
Within the expanse of Heaven, how great his power,
Who his five senses in subjection holds.

" Let Indren say"—This alludes to a story, which is told at length in the 38th and 39th Sections of the Bála Cándam, or First Book, of the Rámáyanam

of Válmici and with some variation in the 9th section (அகலிகையப்படலம்) of the same Cándam of the Rámáyanam of Camben, respecting the God Indren, who, in consequence of an intrigue with Ahalyà, wife of the Sage Gautamen (the Latin commentator says erroneously Agastyen), suffered a dreadful punishment from the effects of an imprecation pronounced against him by the enraged husband. In the former the curse is conceived in the following terms,—

சுபகுந்தயுஷ்டிஒயஷ்ரோத்ஷ்ரோஷ்ஷ்ஹிஉஒவ்ரோஹஉ —

and in the latter thus,—ஆயிரமாதரகுஞைவறிகுறியுணகுணடாஒன்றாய். Tatwabódhaca Swami gives an abstract of this fable in the 24th lecture of his treatise entitled A'tma-nirnayam, a controversial work on the nature of soul; in which he condemns, in the style of the ancient fathers, the fables told in the Puránams and other Hindu writings of the amours of their deities, but, though in the original appropriate to the subject and, consequently, as it stands, unobjectionable, it will not bear translation.

The foregoing is the explanation usually given by the commentators to this verse: Parimèl- azhager alludes briefly to it, saying only தாவிணாதவியா துசாபமையதி னிறவிதவன தாறறலிண ரதிலுலுகவி னிரதிரனே சாலுகநியென்ற *he himself (Indren) not having subdued his senses was made to know the power of the Sage whose senses were subdued by the effects of his curse; therefore he says Indren himself is a sufficient witness.* The Jainer, however disputing the authority of the mythological story, give it a vecy different interpretation; Cavi-ráya-pand'iten accordingly thus renders the couplet,— ஐமபொறிகளினியுமான்சையினவழியெபோகாமலடை கினவ் துனடைய வலிலைமகுதேவேந்தனதிற் றேறவரகெலலாமிராசா வாயிருகினறதேவேந்திரனெனகரி னினெலுருவருஞசாலுகநியலலெவன பதாமெனறவாறு *Of his power who restrains his senses from straying into the path of carnal desire Devèndiren the King of all the Gods inhabiting the celestial world is himself the witness and besides him there is no sufficient witness; this is the meaning of the author.* The difference here indicated turns chiefly on two points, in which the opinions of the Jainer are opposed to the other sects; first they do not admit that a devotee either possesses or would exert the malignant power ascribed to the imprecation of Gautamen, which they consider as utterly incompatible with the purity of devotion; secondly, they argue that the Author could not intend to include under the term கீததாரor துறதேவர, as used in this Chapter or elsewhere, any person, who, like this Sage, was still in the state of marriage.

This argument they support by reference in the second division of this Book *On Religious Virtues* and, especially, to the 8th complet of the Third Chapter *On Penance,* and the 3rd and 4th of the Eleventh *On Retirement.* The former as relating to the first and principal point I quote.

தனலுயிரதானறபபெற

றுவிலெயகூறுய

He who entirely possesses his own soul is reverenced by the immortal spirits who have not attained to this state of perfection.

In this verse the inferiority of the Gods, who though immortal are not perfect, and consequently their chief Indren, to the perfect devotee is expressly declared; the latter, as here forcibly described, is free from the eight defects enumerated in Page 20 of this work, but how can he be said to be divested of these, or to have mastered the emotions of his soul, if, like Gautamen, he be still subject to jealousy and anger?

"Who his five senses in subjection holds"—The subjection of the senses by meditation has been already noticed and will, with the assistance of the commentator, be further explained in the observations on the next verse. From these it will clearly appear that the Devotees to whom this Chapter is dedicated are not the vain-glorious and irrational zealots who inflict on the body tortures, which must, as the natural consequence of over excitation, render the mind incapable of all exertion. These, the Tapaswis, must be carefully distinguished from the contemplative Yógis or Nittàr, as, though extolled in the Puránams and heroic Poems, they are no where mentioned in the Védas, nor authorized by Smrïtis; for the exercises prescribed for the Vánaprast ha are intended merely to keep the attention awake and do not amount to torture. Crïsh'na, after having revealed himself to Arjuna as an incarnation of the Divinity, says in the Bhagavat Gítà,—

எல்லாதகவமுமியற றிநினதிறகி றை

மெலலாகதவிகஞகற றுணாநதாணி றை

சலலாகருமமெலலாஞசயதாணி றை

கலலானேயா நி டீயதாக

னை றை யா

Than him who has performed every species

of austerity; than him who

has acquired every branch of learning; than him who has assiduously performed every religious rite; the contemplative sage (Yógi) is more excellent; adhere thou, therefore, to the practice of contemplation.

In the Sancrit the words parapharsed in the first line of this verse are

தவுஜ்ஞெபியோகிஅதிகோமதஃ *the Yógi is more excellent the Tapaswis.* The Tamil version of this work is much more florid than the original, which is remarkable for the terse simplicity of its language, and, as usual, the commentary is often intermingled with the text.

By modern writers, however, even by those whose intercourse with the natives of India was unrestrained and whose knowledge of their language and literature must be alluded to be extensive, these marked distinctions appear to be unknown, or, if known, unnoticed: it is not surprising, therefore, that the ancients,

whose communication with this country was comparatively restricted and imperfect, should be liable to mistakes on this subject and great praise must be allowed to their indefatigability of research, opposed as it was by such impediments, when their conclusions are found to coincide with the truth. Philosophy and Religion had been confounded, or, rather, the former substituted for the latter, in Greece in the period immediately preceding their Asiatic conquests, which in their progress made them directly acquainted with India: hence the Greeks always describe the Indian Ascetics as Philosophers, and possibly; judging of them by their descendants, from their speculative habits and their power of logical investigation, they deserved the appellation equally with those by whom it was then arrogated in Europe. It was a greater mistake to confound them generally with the Brachmanes, or Bráhmans, though no doubt the majority were really of this caste. The names usually assigned them by the ancient writers are Gymnosophists, Samanians, Germanes, Sarmanes, and Pramnes. The first of these words only is Greek and in it's literally acception can apply to none of the Indian Devotees, except the Jaina Digambara, as garments were used by all others. Pliny's description of the exercises of those intended by this term, so nearly resembles the rule appointed by the Sástras to be observed by the Vánaprast,ha that I quote it and the corresponding text of Menu, remarking that the Romans in the age of this author, from their immediate communication with India by sea, had acquired and communicated a more precise knowledge of it than the elder Greeks ever possessed, as is evident, not only from his writings, but those of Strabo and the Geographical tables of Ptolemy. "Philosophos eorum quos Gymnosophistas vocant, ab exortu ad occasum perstare, contuentes Solem immobilibus oculis: *ferventiibus arenis tota die alternis pedibus insistere.*"

ಅಥಾಸೀತ ಉಗ್ರಾಣಿ ವಿಧಿವದ್ಗ್ನೀನ್ಸಮಾಹಿತಃ
ಸ್ವಾಧ್ಯಾಯಮಾತ್ಮಸಾತ್ಕುರ್ವನ್ಸರ್ವತಾಪಸ್ಯಮಾಚರೇತ್

Either rolling backwards and forwards on the ground, or standing tiptoe all day, let him pass his time, or continue alternately standing and sitting, bathing thrice a day.

It is probable, therefore, that, though this term was only strictly applicable to one description of devotees, it was extended to others, not because they were absolute naked, but because they were more slightly clothed than the secular classes. This use of a similar term is exemplified by Lucian in his dialogue entitled the Cynic; for, though the Philosopher therein introduced is described as being naked, it appears afterwards from the mention of his torn mantel and his defence of the fashion of his vestment as being that of the Gods, that he could not have been entirely so. The passage alluded to, which opens the dialogue, and another towards the conclusion of it, I here trans-

cribe.—*Wherefore is thy hair so long and thy beard so large and why goest thou thus naked and unshod, lying on the bare ground and leading a savage life more fit for a beast than a man? Wherefore wanderest thou incessantly from place to place, mortifying thy body and, instead of cherishing and satisfying it as others do, denying it that which it requireth of thee?——Let the earth be my bed and the heavens my covering; let the whole world be my habitation and all sorts of food indiscriminately my aliment; let the pernicious desire of accumulating wealth, the cause of all evil, never infect my soul, but let me suffer from want rather than be anxious for superfluity.*— An Indian Sanyási of the ancient rule, as he still exists, and the mode of life he is bound to follow, is here distinctly described, as various extracts in this Chapter will demonstrate. The Cynic philosopher in his costume and professions at least, though by no means in the purity of his life, was minutely the same as the Indian Devotee; *the staff*, and the *single mantel*, sometimes of skins as worn by the Vánaprastha, sometimes of rags, as worn by the Bhicshaca, were common to both; the Greek, however, carried a *wallet* instead of a *water-pot*.

Samanien is evidently the same as the Tamil word Samanen and Prammes as Bráhmana, which in that language is written பிராமணன் *pirámanen*. An othographical alteration nearly similar seems to have converted the word Brahmà, which, besides being the name of the third person of the Hindu triad, signifies the same as the derivative term Bráhmana, into *Piromis*, the title given to the Egyptian High-priests (see Herodotus, Euterpe Chapt. 163); in Tamil this word is written பிரமன் *piramen* and விருமா *virumà*. Germanes and Sarmanes are probably the same word differently spelt and, if the latter mode be, as I conceive it is, the more correct, it will be easy to account for the distinction made between the Brachmanes and Sarmanes by some authors, who introduce these terms as describing two several sects of Philosophers. ஸ்ரமணன் *s'ramanah* in Sanscrit, with a short *a* in the first syllable, means the same as *Digambara*, and was the title probably by which those naked saints denominated themselves to the European enquirer; ஸ்ரமணன் *s'rámanah*, with a long *á*, on the contrary, signifies a *heretic*, and was the title by which they are denominated by the other sects: now from either of these words Sarmanes may be legitimately derived. By the term Brachmanes, therefore, which as the name of a caste is properly common to all Indian sects, the ancients meant the devotees who derived their tenets from the Védam and by Sarmanes those who derived them from the Paramágamam.

ஐந்து *the five*; உம் should be added, as in the preceding verse, and the word பொறி *senses* supplied.—அவிந்தான *of him who has extinguished*, from அவிந்தல *to destroy, extinguish, quench.*—ஆறறி

the power; the nom. of these terms is used for the gen. and the latter, notwithstanding the intermediate terms, governs the concluding member of the sentence.—அகல் *expanded*; this is the root of the verb அகலல *to spread, extend* neu. and as an indefinite part. governs the following term.—விசும்பு *the sensible heaven, the heaven of the inferior deities.*—உளர் *of those who inhabit*; either from உள் *the interior* or the defective verb உள் *to be.*—இகரமான the king.—இந்திரன *Indren*; a proper name made emphatic by the particle ஏ.—சாலும *which is sufficient*; the fu. part. of சாலல *to suffice, befit*, governed by the preceding and governing the following term.—கரி *a witness, evidence.* The proper version of the last sentence, the sub. verb. being understood, is *Indren himself is a sufficient witness*, that is *of the power of the devotee* which he had experienced.

V.

சுவையொளியூறோசைநாற்றமெனைந்தின்

வகைதெரிவானகட்டேயுலகு (எ)

Taste, light, touch, sound, and smell, if these be known
And with them all connected, of the world
The whole is known.

"Taste, light, touch, sound, and smell".—The meaning of the terms corresponding with these in the original are comprehended in the collective phrase ஐம்புலன் which properly signifies *the five objects of sense;* they are here translated literally, though in English the *object* and the *faculty* are not always distinguished. The compound ஐம்பொறி means *the five organs of sense;* for the *faculties of sense* பொறிதெரிதல் there is no common term, but they are particularized by the corresponding verbs, as கேட்டல் *hearing,* ஊறுணர்தல் *touching,* பார்த்தல் *seeing,* சுவைத்தல் *tasting,* நாற்றல் *smelling.* It must be observed, however, that, though புலன் and பொறி may each occasionally be rendered by the general term *sense,* they are never actually confounded by Tamil writers; thus in the last of the two preceding couplets ஐந்தும் *the five* senses is rendered by the commentator புலன்களை and in the first பொறிகளை. This distinction will be further exemplified by comparing the following verse from the Náladi-nánúru with this couplet.

(72)

மெய்வாய்கண்மூக்கொடுசெவியெனப்பெயரிற்ற
வைவாயிடைமையவாவின்கை-யைவாய்-
கல்லாமறைதிறக்குமாறறிவினர்
வில்லாமல்வீடுபெறும்

He who has power to observe the rule he has professed and to keep himself undisturbed by the operation of the organs of sense, namely, the body, mouth, eyes, nose, and ears, shall assuredly obtain eternal beatitude.

The simple meaning of the Author in this verse is, that, as it is by the senses only that the mind can derive knowledge, human knowledge of all kinds must be connected, or, to adhere closely to the original, must be according to *the way* of the objects of sense here enumerated; he, therefore, who has a clear understanding of them, of their powers and effects, is alone complete in knowledge. Such is the contemplative sage, who having reduced his sensual organs to entire subjection, must, beyond all others, have acquired a more perfect comprehension of the senses and of their operations. The Latin commentator, therefore, says,—" Exaltat hic Religiosos ob contemplationem, quam mortificationi jungunt, quaque ex rerum naturalium attenta consideratione veri notitiam assequendo ad Deum facilius diriguntur." This simple exposition, however, by no means satisfies the profounder Indian, Parimèl-azhager, whose excursus on this verse I shall give and endeavour, with some latitude of explanation, to translate.

சுவையு மாவியு மூறு தானையுநாற றமுமென றிசொலப்பட்ட தன மாதினாகவிசினதுசூறுபாடையுமாராயவான் றிவினகணை மிதயுல கமெ-ஏ-று

அவற றின் சூறுபாடாவன - பூதங்களுகு மூதலாகிய் வைவதாமை ந தும்வற றினகடோன றியவடபூதங்களினதுமவற றினசூருகியளாதினை நியமகவிசை நதுகருமேந திரியங்களினதுமாகவிருபதுமாம - வண்ணமெனியா னகடோனவுடம்பொடுபுணர்தததலறறி றங்கினற புருடனுமவனெற நிதறகருவியாகியமானகங்காரமனமகளும - அவற றிறகுமூதலாகியமூலப பகுதியுமெறறும - ததுவமிருபதுனதததுவமுமெதரிதலாகுமூலப குதியான றிறதிறுன றியதனைமயிறபகுதியேயாவ தவ்வதுவிகுதியா காதனவும - அதனகடோன றியமாறும - அதனகடோன றியவகங காரமும - அதனகடோன றியதனமாதினாகளுமாகியபெழுக - ததமகமூதலாயதவணநோகவிகுதியாதலிததகடோன றுவனவறறறநாக கயபகுதியாதலிமுனடையவென்வும - அவற றினகடோன றியமனமும - ஞானேந்திரியங - கருமேந்திரியங்களும - பூதங்களுமாகியபதினறுங - தங் கடோன றுவன வினைமயின விகுதியேயாவதவ்வ்துபகுதியாகாதன வும - புருடனுனறிறதிறுன முனமயாறுந்தனகடோன றுவனவினைம யாலுமாணடமலவினனவுந - சாஙகியநூலுளாகியவாறமுணாயதல -

இவ்விருபதைதது மல்ல துல்டுகனப பிறிதொன றில்லை யெனவுல்கின்
துணைமைய றிதின்வன றிவினகணணதாயி றறு

The whole world is within the knowledge of him who fully comprehends the objects of sense, taste, light, touch, sound, and smell, and the modification of these five sensible species.

These modifications are—the five particulars here specified, which are the causes of the five elements; the five elements proceeding from them; the five organs of perception and the five of action (the hands, feet &c.), *which are modifications of them; constituting in the whole twenty. The expression—* within his knowledge who understands the way—*is to be thus explained: the soul, (Purud'a) which is intelligent by its connection with the body and by it's means of intelligence, the active agency of nature, individual consciousness and the reasoning faculty; these and the cause of these, primitive nature, or homogeneous matter, with those before enumerated, are known as the twenty-five* Tatwas, *or principles. That which proceeds immediately from primitive, homogeneous matter is in it's nature the generating cause (pagudi), not the generated affect or created object (vigudi); from this proceeds power, or active nature; from this individual consciousness; from this the objects of sense, or the sensible species of the elements; and each of these seven, with respect to that which precedes it, may be considered as the generated effect, but, with respect to that which proceeds from it, as the generating cause. The reasoning faculty which proceeds from these seven, the organs of sense and of action and the elements, in the whole sixteen, as nothing proceeds from them, must be considered as generated effects, not as generating causes. As the soul does not proceed from any thing and nothing proceeds from the soul, it is neither cause, nor effect, neither simple matter, nor any of the diversities produced from it. Whosoever comprehends what is thus taught by the Sángiya school and knows, that, besides these twenty five, there is no other modifications of principles in the world, by truly knowing the world has it within his power.*

This is a short but comprehensive exposition of the philosophy of the Sánc,hya school, which makes nature the cause of nature and the modifications of matter to originate from matter. Like the Jainer the disciples of this school maintain the eternity of matter, which they consider primitively to be, not a confusion of elements, as the Chaos of the Hebrews and Greeks, but simple, homogeneous, inactive and powerless. By the accession of motion to *primitive matter, Praeriti,* it becomes, *from it's own energies,* active and powerful and is then called *Mahat active nature.* These are the two primary *Tatwas* or principles and from these, or rather from the operation of active nature on primitive matter, proceed, mediately or immediately, the sensible species of the elements, the elements themselves, and all the diversities of the material world. *Spirit, Purusha,* is distinct from primitive matter and is in no respect effected by any of it's changes, but it is the omniscient and omnipresent witness of all its

operations; it is pure intellect and cannot be otherwise described; those which are apparently it's qualities really belonging to matter, from which they are reflected as an image from a mirror to the eye by which it is seen, or, more exactly, as light, refracted through a prism, throws its colored rays on objects by their nature colorless. Spirit, therefore, being both impassive and inoperative has no part in the creation of the universe, which, as already stated, proceeds wholly from matter and its energies.—From this school originates the worship of Durgà and the S'actis, which, philosophically, are only symbols of primitive matter and of the various modifications of active nature, though religion has attributed to these, and to the several orders of Deities, Brahmà, Indra and the rest, specific form and appointed various rites and ceremonies for their worship; these, though of utility in regulating and controlling the grosser minds of the ignorant, the enlightened Sage knows to be illusive and fruitless, and, as inferred from the text by the commentator, attains the state of final beatitude solely by the right comprehension of the nature of *matter*

and spirit.

This is the doctrine taught originally by Capila-mahàrìshi, but, according to Patanjali, the founder of the school named after him, which is a reformation of the Sánchya tenets, motion proceeded from the operation of spirit on primitive matter by which active nature, the immediate cause of creation, was produced. All that is, therefore, arose into existence by the immediate agency of spirit, by the providential intelligence of which the laws that govern the universe were established; in such mode, however, that spirit, though not inactive, is yet impassive. The school of Patanjali prescribes rules for the performance of the Yógam, *silent contemplation*, which it divides into several degrees and, conjoined to the entire subjection of the organs of sense, considers as the means by which, proceeding "though nature up to nature's God," the contemplatist acquires a perfect knowledge of intellect and the essence of intellect; of intellect as connected with matter and expressed by the general term *mind* and of intellect as the *supreme spirit*, from which knowledge rightly used eternal felicity results.

The whole reasoning of both these schools it will be observed rests on the assumption, which has obscured the philosophy of all ages, that matter is essentially homogeneous; that there is a substance into which all other substances are resolvable. The inductive inquisition of the Moderns has proved the reverse of this and shewn that what was previously mistaken for simple is compound, and it must be admitted, in opposition even to the subtilist deductions, that all reasoning, as to the material origination of the universe, must, if true, coincide with the results of experimental science, before the light of which all theories fade to nothing. The researches of the indefatigable practicians of Europe tend forcibly to establish that there are two principles (the real primary Tatwas) in nature, not only essentially different, but directly oppo-

site; an active, moving elastic, exciting, aëriformed fluid, and an inactive, fixed, inelastic solid, not exciting but capable of great excitation; the former gas, the latter metal. Neither of these substances, however, are homogeneous; the gases and metals being so various that their number has not yet been determined. Though agreeing with others of the same order in general properties, each of these varieties possesses it's own specific quality, distinguishing it from all other substances, with which it may be combined but cannot be confounded. The doctrine of the homogeneity of matter is in fact as futile as the dream of the Alchymis, to which, probably, it gave origin.

On the four Couplets concluding with the present one, the third of which is not translated, Parimèl-azhager remarks—இவைநான்குபாட்டானும்பெருமைக்கேதுவைந்தவிந்தத்தியமியாக்பயிற்சியுந்தத்துவஞ்ஞானமுமென்னவிவை *by these four verses the subjection of the senses which is the cause of the greatness of devotees, the practice of contemplation and reflection on the principles of nature are enjoined.* That is to say the first, the subjection of the senses, is enjoined by the text and the others by his own commentary. As connected with this subject and that of the Chapter generally, the following selections have been made. To them I have added the paraphrase of a poem from Moore's Sacred Melodies, in which disgust at the agitations of the material world and aspiration after the final rest of the soul are expressed in terms so similar to those used by Hindu authors that it might itself be mistaken for a translation from their writings; it has required, therefore, only a slight occasional variation of the imagery to accommodate it exactly to their style.

BHAGAVATGITA.

பாடுமபனுவறபலிரவாயியவறறுலநிபுமபயனதெறிகது
கீடுமபுனைகளைவெனதுறிவுறியநலைகைறகரிபறு
மொடுமபான னுமொருபொருளபோலிவாகைபபாரகுமவனெயிரு
காடுமபெரியமாயகூதாடாதகுணடமைநதிருபபான
ஈகமமாறிவிலாதன்செயவானகாதறேருழனகதுமபைகளுன
விமமாதவற னுமாதிருப்பானவெணடபபடுவானவெணடாதா
னமமாமறறநானென றிபுரிவாருகாதன்வாகவிடுவானென
றிமமானிடவரவிணவரகுமாபபானயோகியைபபடுவான
தவியஞ்சிநதியோகதைததவிநினறுழுகுநதண்மைதெ
ரிவியாவாஞ்சயறமாற றிபெயான னுநதனகமெனறுழுகாதெ
மவியாரழுழுனைழுதவாகியாகவஞகுவகுதகுனாதத
திவியாவையி னுமொன றிவிவநதியாஞ்சியாறிதறிவி
னைகுமவகையாறகுசமபாபியதனமலுழையினறெபடுதைத

தகுபுனடன்வையதனமேல்விரிததுததானமகதவிருந்து
மிகுமன்வனயறவொருகிவேறுசெயுமவிவகளுடன
மருகபுலனகளினியடகியுணாவுதுாயதாவதனபொருடடால்

the storm rage, as at the end of the world, and though the twelve suns should at once melt the earth, can affliction exist?

NYA'NA DICARA VER-CA PPIYAM.

உடனிவிபாமையெனபதுகடவிதிருகவலெவனனவுகாறறு
மடலுறசதீறிறகவிழுகதுறுமபோலாமவகதிமகாணடயொருவர
புடவியினிவியாயிருகததுயிலவிபுறலனமயகுறவனனிற
குடமலபதிதழுகதகுருவியநதாதிறருமாலாதிதகுதவிடானதிற

புனறுனிபடதி யினறுயிதுமன வினபுற

திதிறுமபுனைகயதுமவானின

சனனதிதுவுதீரகுமினியதுருதிசறுயாதருவின்றபுவு •
மனவிவிபியிலலாடபோதுமிவவாழகளைமடியதுகணடுமாதவதிதார

நனவிவிநனைனிதது றந தாகினவபவெ

வாழிதனராடாதீர

ஜிவனுவ்களளன விபுமாவிடனாவிடாமதிலசுவடழுனிறமருடாதன
தொயெறுமவழியுமன றியுநதாதேனதுழுதவிடுவானசதுதியிலெ

தாவெனுமுயிரைபபற றிபபோவான்சமயமேய றியோரைதனு
தூவெனுமதவதோரநினமுமாயதகதருசவி றசெயரூவரதுனிரசி

The instability of this mortal body is like a ship when sailing on the sea,

or when overwelmed by the boisterous rage of the winds; of all who have assumed a corporeal form, none have remained permanently on the earth, for the soul is disunited from the body, even as the bird which quits the egg and soars singing to the sky.

The eminent devotees, considering that worldly prosperity is transient as a drop of dew falling from the tip of a blade of grass on the sand, as smoke rising from the fire into the sky, as the bubbles formed when the rain falls abundantly from the clouds, or as the gay flowers on the trees aspiring to the heavens, have approached that which is not transient and, having forsaken all, are freed from every taint of guilt.

As the robber death follows incessantly the inhabitants of the earth and, entering by means of disease or of his own accord, on a sudden seizes and bears away their lives, the holy devotees, considering that the time of his coming is unknown, vigilant and fearless, are always prepared for him.

COUPLETS.

இவஎகதுறவணறனைனியதிரதாம
எவரிடமுஎதாபபாரதுறவு

மாகதருமாகதருகதாரவுசெயதிடவ

எந்தந் தறிவினுங்கெஞ்சு

நீந்தாரோநீந்தறிநீந்தலானீந்ததனை
நீந்துறிவரெடறுவாரீடு

The wise, regarding this life itself as a state of penance, perform the duties of devotion without respect to place;

That men, also, should assist their fellow men is the most efficient of all species of devotion;

It is such devotees, who, borne above the waves, pass safely the flood of life and rest in eternal felicity.

A HYMN.

" This world is all a fleeting show,
For man's illusion given;
The smiles of joy, the tears of woe,
Deceitful shine, deceitful flow,
There's nothing TRUE *but heaven!*

And false the light on glory's plume,
As fading hues of even,
And love and hope and beauty's bloom
Are blossoms gathered from the tomb,
There's nothing BRIGHT *but heaven!*
Poor wanderers of a stormy day,
From wave to wave we are driven,
And fancy's flash, and reason's ray,
But serve to light the troubled day,
There's nothing CALM *but heaven!"*

PARAPHRASE.

இவ்வுலகவ்வாழ்வெனுமியலிருகானறுபோன்
றவ்வழிசகுதிமவுதருமயலே
யெவ்வதனான

கணவீருகடுந்துன்பதசாறுசிறிபுமை
கனவுநினையாணுகதுமயலே

யுனது
மெய்யிலியலெனேற—மனவுயிராராய
புயலியறகுவழியே

குயவாழ
நிகுமருசுரூரயிறீடுகதிரோராயப

புகழுமகிமையுடனன்றிலெ

வகனருகி

மீணடு

லெனினுசெல்வமெலாமேவுபினபனபுவனடு,

மானடுமுழுமையுமவாடுபினை

பூணட

புறகநாடடுகணணருபுபூவிதழகடபோலெ

நிறமிருளுணடனடுநிறமா

நிறமன

நிருளிலியலெனறெ—யெனலுயிராராய

தெருளறதேறடுமவழியே

மருள

வலிககாறறுகதவுலெனினெருளியுளெனா

அலியலெனடலலவலிதாடு

டவலியாய

மதியென நுவினனெவ்வாவிமாலீ றிதனூற

கொதிகடாறகலதிலாவுகதானடார

அதிரா

வமரிலியலொன்றே—யெனதுயிராரா

யுமைமதயுயறசொவழி.—

சுவை *taste*, properly the object of that sense.—ஒளி *light*; which is the principal object and means of *sight*.—உளறு *touch, feeling*.—ஓசை *sound*.—நாறறம *smell*, the object.—எனறு *thus*; it is the indefinite ger. of எனல *to say* and, according to it's collocation, must be variously translated.—ஐநின *of these five*.—வகை *the way, the mode, the nature*.—உதரிவான *him who understands*; the indefinite part. third per. sing. of உதரிதல்.—கடஙகு, or, without the emphatic ங, கடகு *is within*; the third person neu. sing. of கண *the inside, within*, conjugated as a verb and governed by the following noun.—உலகு *the world*. The four concluding terms literally signify *the world is within him who understands the nature* &c. that is, is *in* his mind or *within* his comprehension.

CHAP. IV.

அறன்வலியுறுத்தல் On the power of virtue.

The title of this Chapter is composed of the terms அறன *virtue*, வலி *strength, power,* and உறுத்தல் *to cause, originate,* and signifies *the source whence the power of virtue is derived.*

II.

சிறப்பீனுந்செல்வமும்ஈனுமா
றறத்தினூஉங்காக்கமெவன்றேவுயிர்க்கு (க)

What more doth profit man than virtue doth,
By which felicity is given, and whence
Eternal bliss ensues?

"Virtue"—The word here employed அறம, coinciding nearly with the Sanscrit term ധർമ്മ, which is frequently substituted for it, possesses great latitude of meaning. It signifies *virtue* generally; moral *right* as opposed to *wrong*; religious *righteousness* and the *merit* resulting from religious acts; the *positive rights* of things and persons, as ordained by law or established by custom, and the maintenance of such rights, or *justice*; and lastly *charity* in the abstract and *charitable acts* of every description. In this Chapter; which is considered the particular introduction to the First Division of the work in it's two parts, இல்லறம *Domestic virtue* and துறவறம *Religious virtue*, it must be taken in its more general sense, and as including both secular and religious virtue; this is expressly stated by Părimèl-azhager in his explanation of the title. அறனவனியுறுத்தல அஃதாவது - அமரூனிவரா னுரைதத படடவமலூன றனுரைனவினபபொருளமினபலூமமபொலதறனிமைம றுமைவீடென னுலூன றவணயும பயததலான்வற றினவலியுடைதெனன பதுசூறுதலதனகாரமூன றமையுமிதறுகினவிளகும *This title*—The origination of the power of virtue—*is thus explained. Of the three great incidents of life distinguished by the sages who have treated on them,* virtue *differs from* wealth *and* pleasure *in that it effects alike both present and future*

existence and the state of eternal beatitude; its power, *therefore, is here stated and the purport of this Chapter will be explained accordingly.* The following extracts will exemplify this term in many of the senses here stated and illustrate this couplet generally. The final stanzas are the composition of a living author Sidambala Pandáram.

MA'GA-PURA'NAM.

கருமபூமியி றபுண்ணிய நதிபலவாறுகூடிய
பொருவிலாமாண்டதிருநாமி னுனிறகருளபுரிந்து
மருவுகனகதியினிளைபலமபெறாவி னிதருமநதி
னுனிமையி றபெரிய துமெனறிடுவறமபுரிகுதாகுமே
பொதுமெயியகாதைதிகடடிருநிபமபுரியர்

சேதுமெயியகாதைதின்மூகுவரியம

ஞிகாடெடாடஞதறறமேதிகாகுவனதறற
பெனதபிரறமபுரிநதிடுமென்மனறபேசும
இதனவினைதருமதானஙகவிமலமடினை
மெதடியசெல்வமுருசுதருமேவினினை
மூதடியினமானமெறபாவிவாழ்நாள்துணைப
பதடியினறனைமடபிகதெவனைடுமால

Having, in this world of works, passed through various states of existence from grass upwards, until by divine grace thou hast attained the human form; do not then say, while time passes in sleep and youth and age, I will perform acts of charity when it suits me; virtue when practised exalteth itself.

Those, who, being properly instructed, do not perform duly their devotions, shall be thrust into a painful hell: Death pursues us from the hour of life watching his opportunity, therefore the Scriptures say "ye fools practise virtue."

They who thus bestow alms and perform other acts of charity shall be blessed with children and the greatest felicity in this world, and an exalted station in the world to come; but, according to the ancient Word, alms can be rendered efficacious by charity only (lit. by zeal i. e. for charity).

SIVA-DERMO'TTARAM.

மகவினையாலாகதினவருதகதனனமாதிதியானமறறுமுளபொருளக
ளாலிந
தகைபெறுவானவராலுங்காதலினேறறநாதிகபபடுவதனறுதருமங
தானே
யுவனகையுறவாதாவாறநிறிதெதெறுமுதவியிழலறமதறுறபெரிதுண
டாகும
அகநகதுமாதாடமரியதாமனறறியாதாரென்பெறுவர்னிறுவனதே

Neither by sacrifices, nor by bodily austerities, nor by the distribution of abundant wealth, nor by the aid of the powerful Gods, can virtue be establish-

ed, if affection (kindness or charity) exist not. When from charitable motives assistance, productive of satisfaction, is rendered, however small it may actually be, the virtue whence it proceeds will make it of great account; Alas! alas! what then will they obtain who know not how important in its consequences is that charity which satisfieth the mind? i. e. that charity, which, not being hypocritical or vain-glorious, gives satisfaction to the mind of those by whom it is bestowed.

PRABULINGA-LI'LEI.

ஈதரவிலிதியல்லெனினுமறதின்றபொருளாரதெமபொற
பூதரவளவுநிதானமபொருளழிவளவேயாகும
மாதரவுளதனலகுமபொருளணுவளவெனினுமிம
பூதரமனவளரநிபுணனியபபொருளனிகுமம

If real charity exist not, though wealth equal to a mountain of gold be expended under the pretence of charity, it is all thrown away; if wealth equal to an atom be bestowed from feelings of real charity, this virtue will produce fruit enlarged to the size of a mountain.

SA'NANDA-GANE'SA PURA'NAM.

தருமமியறறியதாழவறலிலொர
அரியமானமிவரதனவறற.
இருமருவிபபுகுசதுரதியினசிர
ஒருமணிவாயுரைகாறனாகுபபதரிமா.

Can one mouth, however eloquent, declare the glory of the right road, which the eminently good, who have practised real charity, have entered, mounted on the chariot of arduous virtue, and by which they have attained to incalculable felicity.

NA'LADI-NA'NU'RU.

அருமபெறவியாகனகையபபெறறபயதறற
பெருமபய னுமாறறுணகொளக-கருமபூரத-
சாறுபோறசாவுமபின னுதவிமறறதன
சோதபோறபோகுமுடமபு
கருமபாடழகடழதுகாவிதகொணடார
தருமபெழுதுவகாற றுயராணடுழவார
வருநதியுடமபினபயனெகாணடாரகூறறம
வருவகாறபரிவதிலர

Having obtained a human form so difficult to obtain, act so as from it to acquire great merit; for in the next birth, charity will profit thee as the juice of the sugarcane, while thy body will resemble the refuse of the cane from which the juice has been pressed.

They who have pressed the cane and extracted the juice will not be grieved when they see the smoke arising from the refuse while burning, nor will they

who have acquired the merit accruing from the mortification of the body mourn when death approacheth.

ஈ

றகுநதலவிஞையதோனல்மவிதனைழ.

யிறபபநிறறபயதனாலுறற
பயபபதிர

தானநிறதாயிறதகுகா
லதபபடடகுகா

வானளிதாபதோரதுவிதுமை

The seed of the Al (Banyan tree) though exceedingly small grows large and affords abundant shade; so, however small may be the benefit of a virtuous act, it facilitates, when conferred on the worthy, the attainment of heaven.

STANZAS.

ஒருகானைவாயனையாதியுறறபோறிவிறுவ
வருகாறுதியாநதுமனமவணமையாரோடணுகிழ
விருகானடாநதிடாதமாநதனிருவிணபயனகடாந
தருகுதொழிதுநலறதனதியாறறுமாறறலெயதுவார
னவறிவுசமயகளினறவறுநிகரு

மவியமகனறிமறியறறலெ
செவிதிணைதிருஞிறநதமானபெனி
லவவறமயாவருழறறலெவணடுமா
வ

இலெறதுறவறமெனவிரணடனச
சொலெறநெதரிநதவரசாறறுமாணபிறு
ணலெறநறபொருளீடழுகலெவி
யலெதிலெரதிவிடகல்லாருமாவ
ஏகறசெயயாதினறவறதிறலெனமிக

வேதமுசெல்வருதா னுமெயதிடமறகியதான்
மாசறுவீடுமனவெறுமைமுழுகிடபடுமெனுற
றேசறுதிவினைமெலகுகுதரதுதுவானகடாறுமே

If men frequent the society of those, who, by means of that eminent wisdom which proceeds chiefly from moral conduct, beneficence and truth, free from all defects, are distinguished for superior virtue, they will themselves become faultless and, distinguishing clearly the difference between right and wrong, will cleanse themselves from the defilement of sin and become capable of practising the purest virtue.

As the ordinances of the founders of all sects teach the practise of virtue, which sedulously avoids vice, and particularizes the eminence that thence results, assuredly the practise of that virtue is incumbent on all men.

Of the two species of virtue, of which those versed in the knowledge of virtue have treated, namely, domestic and religious virtue; the former, of which the essence is beneficence, consists in the dispensing of wealth when it has been accumulated; the latter in retirement from domestic life and other enjoyments.

As it is declared that from virtue, by which vice is destroyed, the highest felicity, liable to no calumny, proceeds in this world, and hereafter the attainment of eternal beatitude when all delusion ceases, can any thing more profitable than this glorious virtue be conceived or expressed?

"Felicity—eternal bliss"—The terms used in the original are செல்வம and சிறப்பு the former signifying *temporal* and the latter *eternal felicity*;—எல்லாப்பேறறிஞருஞ்சிறந்ததனைமையினீதுசிறப்பெனனப்பட்டது *the state of final beatitude being specially distinguished from all others is called the special state.* The latter is obtained only by the exalted piety, which, as stated in the preceding chapter, results from renouncing all material objects and aspiring to a purely spiritual existence; the former, which includes both earthly felicity and that enjoyed in the several heavens in which merit is rewarded, results from the exercise of the social virtues, benevolence, charity, hospitality and the rest.

சிறப்பு *specialily*; here and in other places in this work it signifies the *special* joys of eternity.—ஈனும *that will produce*; the future participle of ஈனுதல் *to bring forth*.—செல்வம *temporal happiness, prosperity, wealth*, from செல்லல் *to go, depart, pass away*.—உம *and*; this conjunction may be united, as in the present instance, to one only or to all the terms it conjoins.—ஈனும, as above.—அறத்தின *than virtue*; the 5th case used with terms denoting comparison.—உளவாகு for உளவாகு, the first vowel being lengthened by அளபெடை, *more*.—ஆக்கம் *gain, profit*.—எவன *what?* this term, though properly a substantive pronoun, is here used adjectively for எந்த.—ஓ this is properly an interrogative particle, but being here used with a term implying interrogation, adds nothing to the sense and must, therefore, be considered expletive.—உயிர்க்கு *to the living, to mortals*; உயிர் means literally *life*, but is frequently used in this general sense.

II.

அறத்தினூஉங்காக்கமும்இல்லையதனின்

மறத்தலூஉங்கில்லை

கேடு (உ)

No greater gain than virtue
can'st thou know,
Than virtue to forget no
greater loss.

" No greater gain—no greater loss"—This verse is corroborative of the preceding. As these two verses are connected in subject with the Couple

numbered the fourth in this series, but ranking as the sixth in the original work, which will afford an opportunity of elucidating a curious point of Hindu philosophy, the following extracts are inserted for the purpose of illustrating them: they are taken from the First and Fourth Chapter of the Náladi-nánúru, entitled respectively செல்வநிலையாமை *The Instability of prosperity* and அறனவலியுறுதல் *On the power of virtue.*

NA'LADI.

துகடூர்மெருளுசெல்வந்தானை
றியகுகாறுமுடுப
பகுதிடந்தருபபல்லோர்ராதுணக
வகுறயாரமாடுநில்லாதுசெல்வரு
சகடுகுகாறுபோல்வரும

யாவரையருதமபோலியகுருடைநிழறிழ
செல்வதனவிவராயசெனறுமை - எவ்வி -
லிவரையுபபடிவறுகிபிழவரதூக்குகாணை
மவரையாவரமாறறுரைகொள

நினறனநினறனநிலவாவெனவுணரந

தேனறினவெவானறினவவலேசெயிறசெயக

செனறனசெனறன

வாழநாளைசெறுதிதுடனா

வநதிவநதிசூறறு.

When by blameless means thou hast acquired great wealth, then, sharing it with others, eat fine rice imported on oxen; for fortune never standeth in the centre with any one, but shifteth like the wheel of a chariot.

He who hath gone forth as the leader of armies, mounted on the neck of an elephant and over-shadowed by ensigns of dignity, when the power of his former deeds are turned against him, will fall and his wedded wife be taken by strangers.

Know that those things are uncertain which thou regardest as certain and perform quickly every act of charity within thy power; for the days of thy life are gone! are gone! and even now death swiftly approacheth! approacheth!

தோறறஞசானஞாயிறுநாடியானவகஇக

கூறறமனநதுநாஞஞானறு - மாறற -

வறஞசெயதருளுடபிராகுமினயாரும

பிறநதுமிறவாதாரில

செல்வநீயாமென்னுதருஞ்செல்வுநிலையெனுஞ்ச
புல்லறிவாளரைப்பருளுஞ்செல்வமை - எல்லிற -
கருங்கோணலுவாயநிறைதமின்னுபடுபோறருளை றி
மருங்குறைகெடுவிடுமை

Death devours your days using the sun, whence they originate, as the measure by which he meteth; be compassionate, therefore, and practise virtue assiduously, for among all born there is none that hath not died.

Those of little understanding, not considering, their natural tendency, say "we are wealthy"; the greatest wealth, may be utterly destroyed and vanish like a flash of lightning darting in the night from a black cloud.

கடாஅதுழைஞரைதுறைதமுட்மைபுசெற்றுறு
கெடாஅதநல்லறமுளுஞ்சயமா - கொடாத்து -
வைததீடமுளிழப்பாவானுறுமைவிநாட
வுயததீடருந்தினைகரி

Those who avariciously hoard what they have acquired, vexing their own

bodies by stinting themselves in food and raiment, and not performing acts of imperishable charity, perish, O King of the mountains touching the sky!

Witness the bees when deprived of the honey they have collected,

ஆவாநாமாகநஞ்சை இயறமறந்து
போவாநாமெனலைபடுவிளைநுகர்ச -
யோவாது -
நினறுறறிவாழுதியெனி னுநினவாழ
நாளகள்
சென றனசெயவதுனா

விளைபபயனவநதகாலவெயபயவுயிர
மனதினழியுமாமபெனத - நிலைததவினத -
தொலகியமெனறு
னாரவாரதுமாறறு
தெவவுயிரகதொருவர.

Say not foolishly, O my soul! "while here let us pursue our own interests and let us die without caring for virtue"; for, although thou mayest live long and prosper, say what wilt thou do when the days of thy life are passed?

When the senseless man receives the fruit of his deeds, he sighs bitterly and

grieves within himself; the wise, reflecting that it is the destined consequence of their sins, hasten to pass the appointed limit of their affliction and escape from it.

இனறுகொலனறுகொலெனறுகொலெனலுற
பினறையெனினறதுகூறறமெனறெணணி
யொருவுதீனதீயவையெலலுமவனகையான

மருவினமனனடாரறம

Think not whether it will be this day, or that day, or what day, but, considering that death even now stands behind thee, eschew evil and pursue good in the way prescribed by the eminent ones.

அறததினன *than virtue.*—உளகு *more.*—ஆகுமம *profit.*—இலலை *there is not.*—அதனை *it,* the ac. of the demonstrative pro. அதன the

same as அது *it, that thing.*—மறததலின *than the forgetting,* from மறததல *forgetfulness,* the verbal generally used to express the action of the verb, declined in the 5th case, but governing, nevertheless, as a verb, the preceding term in the accusative.—உளகு as above.—இலலை as above.—கெடு *loss, damage,* a derivative from கெடுதல *to despoil, ruin.*

III.

னதகுகணமாசிலறுதல்-

That which in spotless purity preserves
The mind is real virtue ; all besides

Is evanescent sound.

"That which in spotless purity" &c—Vira-màmuni in the third book of the Tonnùl, ⊕பாருளதிகாரம் *On the subject matter of composition*, has particularly examined and illustrated this couplet. He introduces it twice; in the First Chapter, in which the rules for the composition of prefaces are stated, and in the Third Chapter, on amplification, where it is made the thesis of a theme or dissertation, intended to exemplify that species of composition. In the former

it is thus paraphrased

இல்லறநதுறவறமெனவிவ்விரண்டிலுளதுமடங்கிநிற்குமெனினும்
றவறமனதினதூயமையாறபேறுமபெருமையுமடையுமெனவும்மன
தினுணமாகுமெனவுஞ்செயபுதவுமுதானமுமறனாவுமறனதினா
லமாவதனறியறதினபயனுளவாமலெனவுமகுறளிருபயனினையெனன
விரிதாகக்கூறுதுமவ்விரிபபடியெமையுமபொயயுமவிளங்கியுடபயனறு
மெயயறதினறனமையெவ்வியாறீஃதானுணராதுநாமதறகொப
பகடாதலினுதுவீடெயதுமவழியெனகாணபபடுமே. பெருமபொரு
ளோரதுபொயமணிகொளவது மேடெனவுழியுமபொருளோரதுமூ
டவிவாடழியுமவினைவருதலியுமெறகுவிடாறசெலவாசலிலபொ
யயறகவிடுவதறிதுவறகடாமனறே- இதனாலிலகிதனவுரை.

கஞ்சாபபதுவெண்டிகுறடபயனாயவதுனறே

* *Every species of virtue is included under the two general heads of domestic virtue and religious virtue. It is here said, that by purity of mind, eminence and worth is obtained and, that devotion, or charity, and all other*

acts performed by one whose mind is not pure, hath only the empty sound and not the essence of virtue. The two significations of this Cural are thus distinctly shewn. When thus explained the truth and falsehood shine forth, and the true nature of virtue, whence substantial profit is derived, becomes apparent, and if we reflect on this and act accordingly, the path leading to salvation will be seen. Although loss be sustained by the expenditure of vast wealth in the purchase of a false jewel, is it not yet a greater loss, after the wealth has been expended, the body emaciated, and the soul afflicted, that a few, false virtues only, not current in heaven, should be collected? avoiding this, therefore, and endeavouring to preserve that which is really profitable to the soul, reflect seriously on the purport of this Cural.

The following extracts from the dissertation of which this couplet is the thesis contains the citations from Tamil writings made by this author in direct illustration of it.

புறத்தறசாயற புகழ்படிற

றமெயத்-திறத்துளத்துமனமதநீ யெனசூட

சூட்ச-செறிவாயமருளறத்தெளிந்தமெயமைகண்-டறிவாறபயனு
சையுடபடடார-இதனுலனெறு

வாலுயாதாறறமெவனசெயுநதனனுசந
தானறிகுறறபபடின-எனரூ-அனறியும
கீடதியசடையமாகிசீரழுழகிநிலத்திறசேர்ந்து
வாடதியவுடமினையாகளவரகதிவிலங்குமெனறிற
காடதடைகரடதொகியமுழகிகாடுகினறமெ
லீடதுவெவிலங்கெசெனடுமடுவளிற துனாவிடுமினனுன
துணடுகிலதெவகலுநிருபபகமபொநிநதுசோகங்க

கொணடுதொயமறையவதாற

கொநதழுவசுடாதுமாமா

கணடதிலுவியாரதகுகடமவிறகுறநதுகாடுட்
பணடவாவுளசுகாதிறபாவமொடபின்யுமெனரூன

இவவெனபுறதத்தெவடமனறியுளத்தூயமையில்லா மூவிவரகளுச
நிதாமணியிறகூறினசானரூன

வாதிரூபுகழ்நதுவணகியதுறவுந
தாதிரையணிவிற்காரா தகததழுக
காறுளதெதிலலிலகதுளறதினை

பெறுமதனபதுவினைழுதியாவுணபார

எனபதிலவயுமிதுதொடகததனபவதுகரிபபுறதநிவிணயாம - இவவா
றறிநதநிவிணவெணதுவிவிஸ்தாரதுகுறு

Those desirous of obtaining the fruit of virtue, having freed themselves from the delusion, arising from the applause given by others for the appearance of virtue, while in reality their conscience burned within them like a fire, will comprehend the truth. For this reason hath not the Author said thus?

CURAL.

Of what account is the understanding, which reaches beyond the heavens, if his heart suffer from conscious guilt.

And again;

CHINTA'MAN'I.

If it be thought eternal felicity can be obtained by wearing long and matted hair, by bathing in water, lying on the ground, and emaciating the body, then may the bears that bathe in the lakes and wander in the forests, also, obtain felicity;—quit, said he, such

ignorant notions.

If from fear of a fine cloth being burned you place it within the very fire, will it not be consumed? So, if they, who forsake domestic life and the society of those whose bosoms are perfumed by civet, retain in the wilderness their ancient desires, will they, said he, be freed from sin?

Thus, in the Chintámaní, Sivagen addresses one, who, void of inward purity, has assumed the garb of outward devotion.

If the mind be inwardly impure, even devotion, which is reverenced and praised by the heavenly beings, will produce no permanent

fruit, but can they impute guilt to him (even if such ceremonies be omitted) who is endowed with inward virtue?

These passages and many others like these prove what has been stated by direct examples, if further illustrations be required they may be given at large.

Note. See at Page 58 the quotations from the Témbávaní. Víra-maámuni, it will be observed, has borrowed, not the thoughts only, but the words of the first quotation from the Chintámaní. The final verse appears also to belong to this work, but I have not been able to verify it.

Other quotations follow which are less connected with the thesis, and are

intended in part, also, as examples of the technical modes of illustrating a theme indirectly; as these are confessedly derived from the rhetoric of the European schools, which it is the purpose of the author to substitute for the more fanciful scheme of the Tamil writers, any notice of them would be foreign to the intention of this work. The following extracts, however, from the Rámáyan'am of Camben are added; but it must be remarked that their connection with the subject of this verse arises solely from the nature of the peculiar beings to whom they relate. The Araccer, therein mentioned, in Sanscrit Rácshasa, usually rendered *Giants* by European writers, are a mixed race; the genealogy of which I shall trace, as it will exemplify the opinions of the Hindus respecting the origin of good and evil, with which the general subject of this chapter is immediately connected. The whole of the following statement belongs to mythology; but, extravagant as the Puránas generally are, there is discernible in them a general method and connection of parts,

which entitle them to be considered a system. Accordingly the Paurán'icas, mythologists, constitute a distinct school, differing widely of course from the several philosophical schools, but in many respects coinciding with them: one of these coincidences is the doctrine of the *trigun'a, the three qualities*, or principles of good, evil and passion, which is received both by the mythologists and the philosophers, with the usual difference that the former dogmatize and the latter reason on it.

According to the mixed system of theogony and ontology, which constitutes the philosophy of the Puránas, there are three races of intelligent beings, differing from each other in quality and lineage. The first are collectively called Asura from their natural antipathy to the Sura; in these the *evil principle, támasam,* prevails and they are by nature, therefore, evil, Cacodæmons. The second race are the Á'ditya, so called from their mother Aditi, one of the sixty daughters of Dacsha-prajàpati, the son of Brahmà, and the eldest wife of Casyapa, and Sura, derived from a root signifying *wealth:* in them the *good principle, sátwicam,* prevails, and they are, therefore, by nature good, Eudæmons. The third and last are the Human race, Mánava, descended from Mánù the sister of Aditi and fourth wife of Casyapa; in them the *principle of passion, rájasam,* prevails, and mankind are left, under the direction of their wills and inclinations, to aspire to virtue or to deviate into vice. The Asura are here first mentioned though they are in fact younger than the Surà, as they *first* possessed the earth and are called, therefore, *Purva Dévàh the ancient Gods.* They are divided into three tribes; the two first are the Daitya, properly so called, this being used, also, as a collective term, and the Dánava; brothers on the father's side of the Sura and Mánava, but from different mothers, the former being the offspring of Diti (*Dis* in the feminine) and the latter of Danù, also daughters of Dacsha and second and third wives of Casyapa. The third tribe are the Rácshasa the descendents of Héti, a being created by Brahmà from water, by Bhayà, the sister of Yama, the God of death and hell. The Daitya and Dánava seem to have kept themselves pure, but the Rácshasa intermixed with these, with the Gandharva, a tribe of Suras, and with the Human race, from whom sprang their princes; not as the Giants of old, by the *sons* of God entering in unto the *daughters* of men, but from a human father and a demoniac mother, Rávana, their king, being the son of the Bráhman Visravas, the son of Pulastya, the son of Brahmà, by Caicasì, the daughter of Sumáli, the son of Vidyu, the son of Héti. These, to the extreme of malignancy, unite the violence of passion in excess and are, therefore, in general, for there are some exceptions, utterly incapable of virtue. The habitation of all the Asura tribes is properly the infernal regions, Pátála, as that of the Sura and of the Mánava is respectively the celestial heavens and the earth, but the Rácshasa are represented as having held the three worlds in subjection, and it was to repress their intolerable tyranny that Vishnu became incarnate in the seventh Avatára as Ráma-chandra.

These extracts are intended to exemplify the position, that, whatever eminence may be acquired, neither virtue nor the permanent benefit of virtue can be possessed by those innately wicked; they are from the 2nd Canto (இரணமகரபடலம்) of the Sixth Book (யுதகாண்டம்), in which Cumbacarnen, one of the brothers of Rávan'en, reproves, in a council of the Giant chiefs, the conduct of the former, in forcibly seizing and detaining Sítei, the wife of Rámen, and vainly endeavours to persuade him to restore her to her husband. Previously to the holding of this council, Anumàn, one of the leaders of the silvan tribes that accompanied Rámen to the attack of Ilangei, who, though in the form of an ape, was in reality an incarnation of Pavanen, the God of the wind, had penetrated to the capital of Rávan'en in search of Sítei and, having been taken prisoner, had been allowed to depart, after his tail, wrapped in oiled cloth, had been set on fire as the punishment of his intrusion; with the torch so furnished him, he had laid the whole city in ashes, finally escaping unhurt in defiance of the utmost efforts of the Giants:—hence the allusions in some of the following verses.

RA'MA YAN'AM.

ஒலியமைமதகரியுனை வுவினதாய
கோலியபதிநதமெனவெமருகுதிதான
றவியைநயநதிலைறனவதமெசயனனிறு
பாவியருமபதியி லிறபதியுமனைடா

Thou hast lamented as if thou hadst lost every kingly attribute by this beautiful city having been devoured by the flames; but is it right to desire the wife of one of another race and to detain her in captivity? is any sin the wicked commit a greater sin than this?

வன்றெருவலி லிறதவதலையிரக
வனறெருதி லிறயமறதுறநதுநிறனவததா
யனறெருவதாயினவரகளபுகழயா
புனறெருதி லிறுமிசெபாருநதிபுலமைததா

Contrary to the precepts of religion, thou hast detained in captivity and overwhelmed with sorrow, a woman who was engaged in devotion, belonging to the house of another, O perpetrator of violent acts! and if in that day the glory of the Araccer was obscured, would it be wise in us to sanction so disgraceful an act?

தாயவரமுறறமையதடகுநதானமையா
ராயவரநிறகமறறவுணராதியாக
தீயவராறததிறறிறகொராயது
மாயமொவருசமாவமைமெயெகாடிவா

அறஞ்சுறஞ்சமரணமெனறவாணமுடாழிற
றிறஞ்சென்றிருந்துதுதா னுருசெயதவ
றிறஞ்சிறமபாவங்கையிபறறுசீரமையன
மறஞ்சுறஞ்சவரதருமவரதனமாடசியால் .

மூவனாவென றுமூவுலகுமுறறுறஞ
காவலினறுதவகளிபபுகைகமிக
வீவதுமுடிவெனவிநதலலது
தேவரைவென
வரயாவரசிரியோர
விவிஞகவிரெனவெனறுமெலவீடுகணடவ
ரெவரையுமெனறியமபுதமிவரதர
தியனமயான

மூவினவருமமரருமுனனுமபினனரு
மவணயவாதிறததிவணயாவராற றிரை

The ancients followed the path of the virtuous, but besides these all the other Auner (Giants) are evil doers: the station of Gods is obtained by virtue, but is it obtained by delusion, deceit and violence?

*If we consider the mighty deeds by which, even after we had forsaken virtue, we conquered the Gods, we shall find that they were not an effect proceeding from any acts of devotion performed by ourselves, but from the power conferred on us by those who had forsaken evil (*i. e. *by the Sages and the Gods by whom we were endowed with power).*

Having conquered the divine Triad, and having received under their protection the whole world, while exulting in prosperity, they are dead and have toiled in vain; who then among the conquerors of the Gods are truly great?

Who shall describe those, who, having overcome both good and bad works, have obtained eternal felicity? but who among these, the giants, have, from their innate wickedness, at any time performed virtuous acts like the Sages and the Gods?

கோனகரமூழுவதுனினதுகாறறமுரு
சானகியெனுமபெயருலகினதமமவண
யானவளகறபிறுலதிநதவலவது
வானரஞசுடடுதன றுணரதலமாடடியே

This royal city and thy former victories have been consumed by the chastity of Jánicì, the mistress of the world; if not, what glory is there in the thought that they were burned by an ape?

மீனுடைநடுகடவிலகணகெவநதனமூன
றனுடைநடுநதவதளரநதுசாயவதோர
மானிடமடநதையாலெனறவாயமாழி
தெனுடையலகலாயினறுதரதியாவ

It was foretold that the power of the King of Ilangei surrounded by the ocean, obtained by long penance, should decline by means of a female of the human race; know this to be now accomplished, O thou who art adorned with a wreath of sweet flowers!

"All besides is evanescent sound"—The term in the original, translated by the two concluding words, is ஆரவம, which signifies literally *a loud turbu-*

lent noise; the line is thus translated and explained by the Latin commentator. " *Cætera omnia conditionem habent strepitus.* Sensus est eam esse veram virtutem, quæ in animo culpam non admittit, nam animum culpa fœdatum habentis, verba, et habitus, et actiones ipsæ quæ virtutem spirent, habent conditionem strepitus; tum, quia ad id ordinari solent, ut a cæteris videantur et audiantur; tum, quia eo tantum tempore quo videntur et audiuntur, ut virtuosa laudantur, sed statim, uti strepitus, evanescunt, quia non valent alicui beatitatem afferre".—I have followed this interpretation as it agrees with that of Vîra-màmuni and as it corresponds exactly to the expression of the original; but the word ஆரவாரம் may metaphorically be rendered, *ostentation, hypocrisy.* Parimèl-azhager paraphrases it by ஆரவாரம் which signifies literally the *confused clamor arising from a mob,* but is often synonimous with ஆடம்பரம், the term commonly used to express *pomposity, ostentation, hypocrisy.*

மனதது *of the mind.*— கண் *the interior.* The first of these terms is connected in the obl. form with the latter, which serves as a preposition; together they signify *in the mind.*—மனகண், the final ன் suffering elision before a vowel, *fault* lit. *a spot, stain.*— இலன் *without;* this is properly the 3rd pers. sing. masc. of the negative verb. இல் in the nom. case, signifying lit. *he who has not,* and governing the following verbal. See Note Page 15.—ஆதல் *the being.*—அளந்ததது *measures;* the 3d pers. neu. sing. of the conj. noun அளவு *measure,* governed by the preceding and governing the succeeding term.—அறன் *virtue.*—ஆகுல, *Sans., of noise, clamour;* the obl. for the gen.—நீர *possess the quality;* the 3d pers. neu. plu. of நீரமை quality.—பிற *others;* the nom. plu. in the neu. gend. of பிறன் *another, a stranger.*

NOTE. இரைச்சல் means also, *vexation, trouble*, but its literal signification, is that here assigned to it, as it is a Sanscrit word derived from the root சப் *sound*, by the *upasarga* ர and the *pratyeya* ல; it's synonym, ஆகாரம், though undoubtedly of Sans. derivation also, is of uncertain formation, no such word, either as a simple or a compound term, existing in that language. There is indeed reason to suspect that it is purely factitious, originating in a mistake of the early Tamil lexicographers: in Sans. the terms சப்தம் and சப்தன் are both from the root சப் *sound*, and signify *sound* generally, *a noise*; with this meaning, they occur at the beginning of the 3rd line of the 6th Sect. 1st Book of the Amara-simhma, conjoined by Sandhi thus சப்தாதயஸ்தன் &c., and from the three first syllables of this adventitious compound, the Tamil word ஆகாரம் appears to have been formed, by incorrectly subdividing it and reading, சப்தாதஸ்-தன் &c.—There is a single instance of the use of this word in Sanscrit, in a book called Jánicì-parinayam by a very modern author; it occurs in the following sentence ப்ருங்காரவஸ்ய ஸப்த ப்ரவ்ருத்தி:, where it means the *sound* produced by a swarm of large bees, but it is universally condemned as corrupt.

IV.

Refer not virtue to another day;

Receive her now and at thy dying hour
She 'll prove thy never-dying friend.

"Another day"—by connecting the word thus translated, அனறு *that day*, with ஒருநாளுமகனை *the time of death*, a signification some what differing from this version is given to this couplet and it is explained *defer not the practice of virtue until the day of death* &c; that is, *fulfil at once all acts of charity on which thou hast resolved, and do not leave them to be performed by others, after thy decease.* This however is not correct; அனறு must be construed absolutely, not relatively, the meaning of the Author being that which is indicated by the version I have preferred, and which may thus be less literally explained—*The chief benefits of virtue accruing after death, and the time of death being uncertain, practise virtue now, deferring it to no future day, that thou mayest be certain of enjoying the benefits so accruing.* By substituting "*receive*" for the literal meaning of ஒழுகு *do, practise,* the personification is not interrupted.

"She 'll prove thy never-dying friend"—The author having in the first verse described virtue in its largest sense, under which is included the merit resulting both from active benevolence, or charity, and from the practice of devotion, or in other words from the discharge of our duty towards our neighbour and towards our God, as the cause of temporal felicity either on earth, or in the celestial abodes to which the meritorious Soul successively transmigrates, and as, ultimately, productive of eternal felicity in the spiritual heaven, where all transmigration ends, represents it, consequently, in the second verse, as the most profitable object the human mind can pursue. This notion, the profitableness of virtue arising from it's beneficial effects, is inculcated

generally throughout the chapter, and by this verse particularly: the manner in which virtue operates to produce this effect, and the nature of the profit thence derived, are explained by the commentators, in conformity with the actual intention of the author, on principles peculiar to the divine philosophy of the Hindus.

It is a dogma, common to all the schools and sects of India and one of the few in which they exactly coincide, though confessedly derived originally from the Naiyáyca, or Rationalists, that *Dherma, the consciousness of good*

lent noise; the line is thus translated and explained by the Latin commentator. "*Cætera omnia conditionem habent strepitus.* Sensus est eam esse veram virtutem, quæ in animo culpam non admittit, nam animum culpa fœdatum habentis, verba, et habitus, et actiones ipsæ quæ virtutem spirent, habent conditionem strepitus; tum, quia ad id ordinari solent, ut a cæteris videantur et audiantur; tum, quia eo tantum tempore quo videntur et audiuntur, ut virtuosa laudantur, sed statim, uti strepitus, evanescunt, quia non valent alicui beatitatem afferre".—I have followed this interpretation as it agrees with that of Vira-màmuni and as it corresponds exactly to the expression of the original; but the word ஆகம்பம் may metaphorically be rendered; *ostentation, hypocrisy*. Parimèl-azhager paraphrases it by ஆரவாரம் which signifies literally the *confused clamor arising from a mob*, but is often synonimous with இடம்பம், the term commonly used to express *pomposity, ostentation, hypocrisy*.

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on; together they signify *in the mind*.—மாசு, the final உ suffering elision before a vowel, *fault* lit. *a spot, stain*.—இலன *without*; this is properly the 3rd pers. sing. masc. of the negative verb. இல் in the nom. case, signifying lit. *he who has not*, and governing the following verbal. See Note Page 15.—ஆதல் *the being*.—அளவினாதது *measures*; the 3d pers. neu. sing. of the conj. noun அளவு *measure*, governed by the preceding and governing the succeeding term.—அறன் *virtue*.—இரவு, *Sans., of noise, clamour*; the obl. for the gen.—கோ *possess the quality*;

the 3d pers. neu. plu. of கோணமை quality.—பிற *others*; in the neu. gend. of பிறன் *another, a stranger*.

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Note. இரவம் means also, *vexation, trouble*, but its literal signification, is that here assigned to it, as it is a Sanscrit word derived from the root ரவ *sound*, by the *upasarga* ர and the *pratyeya* ய: it's synonym, ஆரவாரம், though undoubtedly of Sans. derivation also, is of uncertain formation, no such word, either as a simple or a compound term, existing in that language. There is indeed reason to suspect that it is purely factitious, originating in a mistake of the early Tamil lexicographers: in Sans. the terms சப்தம and சப்தனம are both from the root சப் *sound*, and signify *sound* generally; *a noise*; with this meaning, they occur at the beginning of the 3rd line of the 6th Sect. 1st Book of the Amara-simhma, conjoined by Sandhi thus சப்தாதயஸ்தயஸ் &c., and from the three first syllables of this adventitious compound, the Tamil word ஆரவாரம் appears to have been formed, by incorrectly subdividing it and reading, சப்தாதயஸ்தயஸ் &c.—There is a single instance of the use of this word in Sanscrit, in a book called Jánici-parinayam by a very modern author; it occurs in the following sentence உத்தரவாதஸ்ததோ தூரது உபரதே, where it means the *sound* produced by a swarm of large bees, but it is universally condemned as corrupt.

IV.

இன்றிவோமெனாதறாசெயகமறறது

போனாங்காறபோனாதுவிண (சு)

Refer not virtue to another day;

Receive her now and at thy dying hour

She 'll prove thy never-dying friend.

"Another day"—by connecting the word thus translated, அனாது *that day*, with போனாங்கால *the time of death*, a signification some what differing from this version is given to this couplet and it is explained *defer not the practice of virtue until the day of death* &c; that is, *fulfil at once all acts of charity on which thou hast resolved, and do not leave them to be performed by*

others, after thy decease. This however is not correct; அன்று must be construed absolutely, not relatively, the meaning of the Author being that which is indicated by the version I have preferred, and which may thus be less literally explained—*The chief benefits of virtue accruing after death, and the time of death being uncertain, practise virtue now, deferring it to no future day, that thou mayest be certain of enjoying the benefits so accruing.* By substituting "*receive*" for the literal meaning of செய்க *do, practise,* the personification is not interrupted.

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It is a dogma, common to all the schools and sects of India and one of the few in which they exactly coincide, though confessedly derived originally from the Naiyáyca, or Rationalists, that *Dherma, the consciousness of good*

and *Adherma, the consciousness of evil* are the causes of the transmigration of the soul; the former securing to it happiness and a higher rank in the scale of being, either on earth or in the celestial worlds, and the latter producing the contrary effect. This law of nature is in Tamil called ஊழ், which literally signifies, *old, ancient,* and பழவிணை *old, or former works.* Appended to the second part of the First Book of this work, is a chapter under the former title, and in the Náladi-nánúrū, one under the latter; from which and the commentaries thereon, the following extracts are taken, which will better and more authentically explain this notion than any dissertation which could be written upon it. Admitted to be true, it accounts satisfactorily for the existence of good and evil, as experienced in the world and for the effects by many ascribed to *fate* or *destiny* and by some to *chance,* and which in common language, in default of more adequate expressions, we have agreed to call *fortune* and *luck;* but, unless the doctrine of the Jainer be received, which maintains the eternity of the universe as it actually exists, it does not extend far enough, as, though it accounts for it's existence, it affords no explanation of the origin of evil.

The following extracts consist of the postscript of Parimèl-azhager to the

Second Part of the First Book of the Cural'

On Religious Virtue, அறவறம,

of part of his introduction to the next Chapter *On Destiny,* ஊழ், and of the 1st, 3rd, 6th, 7th, 9th & 10th verses of the latter. Although this chapter is arranged as one of those belonging to the அறபபால், or First Book, it is not properly included in it, but, as the words of the commentator imply, forms a connecting link between the subjects of this and the following Books.

இவவாறருணிமமைமதுணமவிடென வுமூனறவணயுமபயததறஇறப புடைததாய வறகூ. றிருநினிப பொருளுமினபமுகூறுவாரவறறின முதறகாரணமாகியவூழினவலிகூறுகின றார.

ஊழ

உளழஅஃதாவது - இருவிவினபயனுசயவதவணசுசென றடைதறகு தவாய்நியதி - உளழ - பால - முறை - உணமை - நியவம - நியதி - விதி -

யெனபனுவரருபாருடதினவி.

In this manner the author has spoken of Virtue, *as regards the three states, namely Earth, Heaven, and Eternity; he will hereafter speak on* Wealth, *and now proceeds to treat on* Pleasure *and on the primary cause of these, Destiny.*

DESTINY.

Destiny is in this wise. That which is decreed is the immediate cause of the retribution received by a person as the fruit of the good or evil deeds he hath done, and is called Destiny, Nature (natural disposition), Vicissitude, Certainty (necessity), God, (the act of God), Decree, Fate; which several words denote but one thing.

வுகூழாறெனலுமனசுவினையமனகபொருள

போகூழாறெனுமடி

By the decreed effect of the works of former births, industry is excited and wealth accrues, and by the same, indolence prevails and wealth departs.

நுணனிய நூல்பலகறினுமந்நூலை

யுணமையறிவேவிகுமே

Although he have acquired various and profound learning, his natural disposition will overcome his knowledge.

NOTE. Parimèl-azhager's paraphrase of this verse is added, as it assigns more directly than the text a cause for a fact, for which, though undoubted, it would puzzle the philosophers of Europe to account; that is, why great scholars are often great blockheads.

பேதைபடுகுழுஉடையானொருவனைஅறிவுபொருளகலவுணர்தல்
தூலபலவறனறியுங்கறனுயிர்முமவலுக்குபினுந்தலைநிற்ப
பேதைமையுணர்வுமிறபடுமென்றவாறு

If one by the effect of his former works is naturally foolish, although he may have attained to the knowledge of the subtilest subjects and have acquired various science, the folly, which is the destined result of his former acts and which always pursues him, will prevail over his knowledge. This is the meaning.

பரியிற்முமாகாவாமபாலிலவுயதுச
சொரியிற்முமடுபோகாதம-

That which is not by nature theirs, no labor can obtain; and that which is, though they reject it, will not quit them.

வகுததானவகுததவகையலலாறகோடி
தொகுததாரகுநதுயததலவிறது-

Those who have accumulated millions can enjoy nothing but what the apportioner has apportioned to them.

NOTE. The word here rendered literally *apportioner* is paraphrased by Parimèlazhnger தெயவம் *God* and thus explained in the comment.

ஒருயிரசெயதவிலவினபயனபிறிதோருயிரினகடசெலலாமலவவு
யிரகடவகுததலினவகுததாமெனனறர

He calls him (God) the apportioner *from his apportioning the fruit of the deeds which a soul hath done to that very soul and to none other.*

நனறுமகானலலவாககாணபவர
அனறுமகாலலலறபடுவதெவன

Why should those who see that good only happens in the destined season of prosperity be grieved in the season of adversity?

உளிறபெருவலியாவுளமறறொனறு

குழி முநதானமுநதுமம

What is more powerful than the destined effect of former works? it anticipates even thy thoughts while considering how to avoid it.

The following are the introduction by one of the commentators to the 11th

Chapter 1st Book of the Náladi-nánúru, entitled பழவினை and the 1st, 4th, 7th, 8th and 10th verses.

பழவினையுமுழனபதுமதவினை-அஃதாவதுமுறையிறபயிறசெயதவினை யிப்பிறபயிலெயலுபவிகையுமிப்பிறபயிறசெயதவினைமைறுபிறபயி லெயலுபவிகையுமாகியிப்படமாறி வருகினறவையறிக்கையெப்படி யெனனில - யாதொருபிறபுகளானபடபடபிறபயிலெயினபதுனபங்க ளாதொனற லுபவிகினறுழி முறையிறபயிற செயதபுனவெய பாவங்க ளெனறுமிப்பிறபயிலெதாமொருதான தறமங்களுஞசெயினறுழி செயத பொழுதெமறுபிறபுகளினைபடிகுமெனறுநதானதனமனதுதெயுண ருமெனபதாம.

Former acts, *the title of this Chapter, called, also,* That which is ancient *(Destiny), are in this wise. The influence of the works of former births on the present life and of the works of the present life on future births, and the knowledge of their effects is thus to be stated. As either good or evil, or in other words pleasure or pain, is experienced in every successive birth, he (the author) has considered in his own mind that this arises from the good or evil he did in a former birth, and that whatever acts of charity or benevolence he may perform in the present, will be compensated in a future birth.*

பலனாவருமதுதவிடறுகுழகனறு
வலிதாநதாயாடுகிகாடவிந-தொனவிப

பழவினையுமனனதலைதெதறசெய்த
கிழவனைவிடுகற்காணுறரு

As a young calf when let loose among a number of cows, naturally seeketh out and attacheth itself to it's own mother, in like manner doth the act of a former state of existence seek out and attach itself to him who hath performed it.

உற்றபாலீகத்து முயர்கருமாகா

வற்றபாலதானறலுமனனவாமாறி
யுறபிறறருவரும்விலக்கியதவுமெ
றிறபிறறறனிபடாருமில

To avoid those things which are to happen, or to detain those which are to depart is alike impossible even to Saints; even as there is none who can give rain out of season, or prevent its falling in season.

இடுமனபகுரதிகளுசதாதொல்லாருயகானை
றெடுகலாடு தினை துழவுதலல்லா-மடமபமடு
வனலுகிழிகுமவங்கடுறற்ணுசரபட
முனலுவாவிவையர்யலிடு

Behold all those whose bosoms are goaded by distress and who wander forlorn through the long streets, and know, O Lord of the cool shore of the billowy ocean, where the playful swans tear in pieces the water-flowers, that this proceeds from the acts of former births.

அறியாருமல்லரறிவதறிதும
பழிதீயாடபடடனவுசெயதல-வினிதீயாடு

ஒருவற்குத்தான்ஒப்பதல்லவை தன்னொடு
ஒப்பாரின்மிக்கக்கொளல்

When those, who not only are not ignorant but have learned that which

they ought to know, do that which is blameable; this, O King of the cool shore of the broad ocean, where the water-lilly flings its odors to the winds, proceeds from the acts they have formerly done.

நிறுக்கொண்டாங்கொருவற்குறுபிறழ்தரவோரா
வுறுக்கொண்டதூஉங்குக்கொண்டாங்கிடைதெரியாகுஞ

நிறுக்கொண்டாங்கபடாஒபாறியுமதனை
நிறுக்கொண்டுதனைவிடுபதிவு

The effect of the acts of former births doth not fall below, nor exceed its due proportion, nor doth it fail to come in its turn, neither doth it assist out of season, but where it ought to be, there it is; of what utility, therefore, is sorrow when it afflicteth thee?

In further explanation of this subject, to which I shall revert in my remarks on the final verse of this Chapter, I insert a note added by the Latin commentator to the Chapter *On Destiny*, ஊழ்.

"Non me latet vocem ஊழ், cui ego *divinorum decretorum* significationem tribuo, ab aliis usurpari pro பழவிணை quod significat *opera antiquitus facta*, neque ignoro eosdem humanarum rerum vices tribuere operibus antiquitus factis, sive bonis, sive malis, pro effectuum diversitate; dicunt enim, virum probum pauperem esse, ob peccata quæ antiquitus patravit, (sive antequam nasceretur in alia generatione, uti Tamulenses stulte putant, sive postquam natus est in adolescentia vel pueritia) quæque adhuc non luit ferendo supplicium iis debitum; virum vero improbum felicem esse, ob virtutes quas antiquitus exercuit, et pro quibus, adhuc præmium iis debitum non retulit; atque, eodem modo, virum industrium ac indefesse laborantem pro divitiis acquirendis nil acquirere in pœnam peccatorum veterum; virum vero omnino ineptum atque pigrum sine ullo labore divitem evadere in præmium veterum virtutum; ita ut quidquid vulgus malam fortunam, aut bonam fortunam appellat, id ipsi refundant in opera antiquitus facta. In hoc vero capitulo dictam vocem ஊழ் melius explicari et propriùs significare *divina decreta*, patet, tum ex serie tota sententiarum in hoc capitulo

contentaru m, tum ex illo

versu speciatim—வகுத்தான வகுத்த வகையல்லா

தொடி- தொகுத்தார்குங்கியதறிது—in quo ne per somnium quidem Auctor meminit operum antiquitus factorum, sed solum divini statuti, quod nemo præterire potest: et quamvis detur quod opera antiquitus facta suum locum habeant in humanarum rerum vicibus, quarum causam ignoramus, cum tamen dicta opera antiquitus facta, sive bona, sive mala, hic et nunc, et non antea neque postea suum sortirie effectum, sive bonum, sive malum, non dependeat, nisi a divina voluntate, quæ statuit tempus in quo alicujus virtus præmiari, peccatum puniri debeat, cumque omnis vis operum antiquitus factorum ad *divinorum decretorum* virtuti præmium, peccato pœnam statuentium irrefre-

gabilitatem reducatur, recte voci ஊழ் *divinorum decretorum* significatio tributa est; eo vel magis, quod vox ஊழ் ex sua natura nil significat nisi *antiquum quid*, quod æque competit operibus antiquitus factis, quorum vim nunc quis experitur, ac divino statuto decernenti, ut dicta opera nunc suam vim exerceant, nam nil est divinis decretis antiquius."

This dogma, which may be considered as the governing tenet of Indian morality, necessarily involves the doctrine of the Metempsychosis; it does not indeed preclude the idea that acts of virtue or vice may be rewarded or punished within the life time of the individual performing them, but it more immediately respects the retribution to be received in the present birth for the acts of former births, or to be expected in future births for the acts of the present birth. This retribution, as appears from Parimèl-azhager's list of Synonyms, is the same as *Destiny*, விதி, and *God*, தெய்வம், both of which may be rendered by the terms employed in the preceding extract "*divina decreta*," with this reservation, that they always imply a *retributive*, never an *arbitrary* act.—To those who remember the scope of the controversy between the Jansenists and the Jesuits, though this, like other phantasies of the same kind, is fast fading from human cognizance, the following quotation will not be unpleasing: it is curious, also, as a specimen of the dexterity with which the author seizes every handle offered him, if it seem likely to become a useful instrument in the prosecution of his labors, and of the sophistical, but characteristic, ingenuity, with which he endeavours to reconcile doctrines in reality incompatible. The terms தலைவிதி *the destiny of the head*, and தலையெழுத்து *the writing of the head*, used in this extract belong properly to Mythology, which feigns, that, previously to birth, the destiny of every individual is written by Brahmà in the head of the embryo; this writing, it is supposed, is seen in the indented line which marks the sutures of the skull.—See the 27th Canto (தாபதப்படலம்) of the Témbàvani: the controversy here detailed between Sivàsiven, who supports the character of a Hindu Guru, and Joseph, commences with the doctrine of the Metempsychosis, from which it naturally deviates to the subject of destiny and the origin of good and evil.

கூறியவிந்நிலையுளதெறலுன றுடனிருடலவனபுகுறையுமவாழ்வும
மாறியவிந்நிலையுலகிலெழுகியகாணீதியிதெனவுழிவாசூழுய
தெறியவிந்நிலைமிகுகோபனறுசிவாகிவன தெடபதமெதவிந்தவாரவத
னூறியவினவிலைமதுசொறபுகுகொழுபோனுரிமறைநாலுனாததான
மீனடே—

ஆதியிலாதீறுமிலாவிவிஞையின நிபெனவுமுதெளாணமலெலுவதெற
பேதியிலாவானவருமமமுயிருமபடைபபுணடபினலீ நிலிலா
சோதியிலாமறறுயிரகளுமுதனி றுளனெனவெனனவுரி நூலீதாய
நீதியிலாகனவுறுமுனமுதறபடைபபெமமுயிரகொணடனிவிலைமையெனறெலு

பாரமுகதறுமுதலிடலபுகெகமமுயிரகடோனறியகாறபரிவறறெலாச
சோமுகதறுவாழாசாயாவருகுகொலபனமுகதறுசெனறுமொனனிற
பேரமுகதறுவயதனிறையொனீதியதோதீதியிதெறபிறபாசீதி
யோரமுகதறுமுனவிலைகளின நிபினறுமிவவிஞ்ரதமுளதாமெனறுன

மூறபிறபபினவிடஙகமுறறதறவிதிகாரணமெனறுனமுனபானீதி
தறபிறபபினனபுயாதானெவறுபடவிதிதியழுறுநதயதெவமதனனச
சொறபிறபபினடவதாதான நிருவுனமெபெனவனனுனசூனசமீனடே
பிறபிறபபினவீற நியறறுகநிருவுனமூநதாகெனறுறபினைபுயோடவன்றுன

தெருடசெலவமிகனிறையொனமுடபுதெதுமபெயபுகிற போறநிநிப
பெயத

பொருடசெலவமலநிதெனனபபூநியரகுளுசால பினறபபான பொருவா
மாடநி

யருடசெலவநலசகளவாயாவருகைகெகாணடோனகவயமெ
நதான

மருடசெலவமறறெலையுமாகிய துவறப பயனுமதிநினமிக
கோய

சுவதமதலவாமோரநிவரியாதருகமலவாமோரகணியோதாரணியெயகு
நிலதமதலவாமோரவிவசுவோகமகமலவாமோரமுகமாநிவரியுமபலவாயக
குலதமதலவாமபொதுதினதுருனருசோறமொனறெருறையொனறினறிப
புலதமதலவாமாருமெனிறபுறவிகிரதமொனமுறணரடபலைமமிகசார
காறுபடுந்திறதநிவனைகபடபொருளவறகேமிவறகவனைகசகருமமிவணடூ
ரவறுபடுமலுகதலிமமியொருப்படுதுமிருளையாயிடுவாழவனறிக்
கூறுபடுநிறதமினறுமவாழநதறவாரழுதநீயாரகுவமிறகாணவி
லிறுபடுநாளிலவருமிருவிவனியாபபயனபினபிலவலியெனபார

திறநதகாவாழவிதுவாயதநிறமபாவரனவாழவுதனதுதனியநாடிம
பிறநதகாதுயாருலமுளுசீரதநிறமூநடுதிரநதிலகணபிறபபாரின றி
யிறநதகாதுயாரவாலுமெனிவரணயாவாழவுற முளுமபலபொனறனெடுரு
மறநதகாநலவிவரநாருசெயயனவொதனெறமாரகுமவழகுமெனமுன

எறறருமூனரவிடுஞயிணடிய

தநூனடிலார

பேற்ற றருழுழுவிவரு மெனபடுகன றபின
மாற்ற றருநதவிவி திமறுபடுவாமெனறுனை
றேற்ற றருமயிற்பறவனனுருசெபடிறுனை
உளழுவிவரு மெனனி னுழுறினைமெயாரநகுழி
மாழுவிவிரியிறற நீவருததவகரத

தாழுவிவரு மெனபடுவாவினறவனசாற றியை
கீழுவிவரு யிலமனறவிருமபிகடிகடையால
தீடழுயவி தியலாறுசெயபடாசுசெயுங
கோடழுயவிவரு விதிகாடமாமலால
வாடழுயமனருசெயுமவதுவதிதாவிவவா
றீடழுயவறுமறபிரனடழுலாமரா

இவவிதியிவரு மெனவியமபுழுழுவிவரு
மெயவிதிமனறயிருவிவினகமாகவுசு
செவவிதியினறவனமுனறிருடழுதாயகா
யவிதியிழுநதவரகுறறதாதுவாம.

வாய்மையுணருஞ்சுற்பமெல்லாமருவிவருததுமவணணமென்ற
தூரியதாதைதொண்டனிவணதவணயுரானாகுதொண்டழுகுத
தீயெவியதிதாதுசனிதத்துதிதல்யாவுணரவினமனகதவசு
நோயபாலுனமுடரதநிலுடலதவிவிணினவிதிவறதுமை
சொனனகுரவரகாலமெனதத்துதிதூரெலாமுறபிறபபெனறர
மூனணமவராலமகுறறமுதியவிவியூழிவணயெனறு
நினனவிவியலலாதவலியமுதத்மதெவறாழிவணயுமிவ
யணபிறபபலலதிறதெதய்யரதுபிறபபாகுமெனறுன

"*Although whatthou hast spoken is right,*" *yet, said Sivàsiven,* "*do thou, who art learned in this species of knowledge, declare, whether, if the effects of the deeds of previous births be denied, the inequality of men in this world, some being deformed and some beautiful, some happy and some miserable, be just or unjust*"; *then Joseph the bearer of the flowering rod, whose pleasant speech flowed from a mouth graced by kindness; again explained the scriptures of the true faith.*

"*He, who hath neither beginning, nor end, nor similitude, is the everlasting, sole, all-righteous God; the celestial beings and our souls, between which there is*

no difference, having been created, have a beginning, but no end; irrational beings have both a beginning and an end; this being the true faith, in what state were our souls when first created, before they had been guilty of any crime?

"*When our souls first entered our bodies and appeared in the world, did they resemble prosperous princes free from all misery? but though they did not and though their condition therefore, was various, was this inconsistent with the justice of the Almighty God? if it were just then, also, must the inequality of men in their present generation be immutably just, without reference to the effects of their former deeds.*

The former, Siwàsiven, said—"*that it was destiny which was the cause of*

inequality at the first generation of mankind;" "but, said Joseph," is it consistent with the mercy of the Almighty, the God of justice and mercy, to predestine such inequality"? "It is the divine will of him who is beyond expression," rejoined the other." "Then, replied Joseph," can it be wrong to say that it is the divine will which causes the various qualities of those born in after generations?

"As the clouds pour down rain even in the thorny wilderness, so the all-wise God scattereth abundantly the vain wealth of this world even among the unworthy; but he hath given power to all, to each according to the intensity of his desire, to attain to the matchless glory of the wealth of grace: can it be then said, O thou of superior understanding! that the other kinds of wealth, which are in truth illusory, are the reward of virtue?

"Do all streams meet at one place? do all trees bear one sort of fruit? Is there one kind of production from all soils? have all one countenance? As all these are different, so differ the conditions of men, but virtue only, a species of wealth liable to no diminution, is common to men of all ranks; those eminent for wisdom, therefore, describe it as common to all and make no other distinction respecting it.

"As the wealth of the rich is necessary to the poor and as the industry of these is necessary to those, so wealth and poverty resemble the two hands, uniting the several classes of mankind; if the virtuous were always seen rejoicing in prosperity and sinners weeping in adversity, they would then deny the retribution for good and evil at the last day.

"That we might understand that the prosperity of this world is not constant and that the felicity of heaven is eternal, we know not, said Joseph, at our birth whether we are born to high rank and fortune, but, if desirous of attaining the unequalled joys of heaven, we know at our death that they will be in proportion to the works we have performed during life."

"O learned man worthy of all praise," said Sivàsiven, "as the wise assure us that unavoidable effects proceed from the deeds of former births, can it be

said that there is not an inevitable destiny"? Then Joseph, desirous to satisfy all his doubts, however difficult to clear up, answered thus;

"When the nature of that which the wise have called the effect of former acts is rightly perpended, can it, as thou hast affirmed, be considered as proceeding from a prescribed destiny? Listen sedulously to the explication of the exalted faith taught by the Lord.

"If there be a prescribed destiny it is impossible to avoid it; all crooked actions, therefore, must be considered as the fault of destiny, not the fault of the mind which it affects; all virtuous actions, also, must be referred to destiny and cannot be considered as virtues of the mind; consequently, neither virtue, nor vice can be attributed to men.

"To demonstrate that which is called the effect of former acts not to be destiny as thou thinkest it, I will declare, as it is stated in the scriptures of the true religion, what occurred, when the impartial God created mankind, to those who had forfeited their lives.

Note. Here follows an account of the fall of Adam and Eve, which concludes with the two following verses.

"As poison swallowed by the mouth spreadeth agony through all the limbs, so we, their children, are born to the evils arising from sin, by which we are afflicted in consequence of the acts of our common parents, and to the pains caused by mental confusion proceeding from an overclouded understanding; vexed by the hand of sorrow, we receive the whole fruit of their acts.

"The period of the creation of our common parents, here mentioned, the illustrious sages have called the former birth, and the acts done by them in ancient time, the evil effects of which we experience, they have called the effects of former acts; besides that which is here stated, there is no prescribed destiny, nor effects from former acts, nor, after men have been born and have died, are they liable to any future birth."

அன்று *that day, then, any time but the present.*—அறிகோம *we will know*, the first per. plu. fu. of அறிதல்.—எனாது *not saying*, the neg. ger. of எனல்; the final உ suffers elision by the occurrence of the initial vowel of the following word.—அறம *virtue*; the first case or nom. for the second or ac.—செய்கை *practice*; the inf. of செய்தல் *to do*, used for the imp.—மற்று an expletive.—அது *it, that thing*; the neu. indicative pro. referring to *that most remote* from the speaker.—போன நம் *about to die*; the future participle neu. of போன்று.—கால் *when*, lit. *in the time*; the first case being used for the seventh and governed

by the preceding part.;—பொன்ற *not dying*; the neg. part. of பொனறல்.—துணை *aid, assistance*; fig. *a companion*, or *friend*.

V.

இறதறானவருவதேதியின்பமறமெறலாம
புறதறபுகழுமில் (க)

Pleasure from virtue springs; from all but this
No real pleasure e'er ensues, nor praise.

"Pleasure from virtue springs"—Under the term இனபம, from இன் *sweet*, is included every species of gratification, mental or corporeal, which can be enjoyed in the human or any other state of existence: it is distinguished from இலவம, used in the first verse of this Chapter, by describing the *feeling* instead of the *state* of happiness. In composition with சிற *small*, சிறறினபம, the word is idiomatically used to signify the baser pleasures of the material world, and in composition with பெற *great*, பெறினபம, the higher joys of eternity.

According to the moral theory which the Author has followed, or, at least, according to that adopted by those who have undertaken to explain his meaning, the desire of gratification, abstractedly considered, rises from what his commentator has stated to be one of the primary Tatwas, or principles of nature, under the term *Ahanekáram, individual consciousness* (from the Sanscrit pronoun *aham I* and *cáram an act*), which, when in operation, may be described as the spontaneous preference of that which is beneficial and, so considered, is the basis on which the superstructure of morality is founded. The preference of virtue, therefore, is a modification of that natural benevolence, which, commencing in the love of self, thence branches forth, as from a root, so as to overshadow every external object which approaches it. This benevolence, again, is founded in that clearness of intellect, the necessary result of the *consciousness of good*, already noticed, which enables the mind to perceive that the good of all embraces it's own good and, consequently, inclines it to a preference of virtue from a conviction of it's greater profitableness. The preference of vice on the contrary, originates from that obscuration of intellect, the cause of

ignorance and misconduct generally, which necessarily proceeds from *the consciousness of evil*, and which prevents the profitableness of virtue from being perceived, and directs the choice to selfish, local and temporary advantages and enjoyments only. In either case the mind acts from it's own convictions, but ruled by it's natural bias; for a sentient and reasoning being, must act from it's own free will, without which there can be no distinction of virtue and vice, and it is from the effects of that free-will, determining originally to good or evil, that *Destiny*, ஊழ், as it actually exists and influences all existent beings, proceeds.

This doctrine, divested of some peculiar opinions, is generally the same as that which is inculcated in the great precept of Christian morality—"*all*

things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets"—in which the individual feeling with respect to right or good is expressly prescribed as the standard whereby to judge of the right or good of others: this precept, therefore, as embodied in the following couplet and explained in the comment adjoined, might without incongruity be inserted in this Chapter of Tiruvalluver.

குறள்

செயற்றகவேனுமடையவனைஞருசெயலியாரகருஞ்
செய்கடனீதிதுசனை

இதனுரை

தனக்குவேண்டியபடியேதான பிறருக்குச்செய்யவிரும்புஞ்செயலதற்கு முன்னமேயவர்களுக்குறுதிபயக்கவல்லசெயலாராய்ந்துசெய்யத்தக்கதாகுமேயல்லாதகருமஞ்செய்யவேண்டியகடனாதலின் செய்கடனென்றார் - இப்படிபொருள்விளங்க-எவ்வளவுமாயமுள்ளதனக்குறுதிதருகடனென்றவாறு - இதுதான் பிறர்க்குச்செய்யுமுன்னமாயதானமுள்ளதற்குறுதிதருகடனுந்தனக்குவிரும்பாதனபிறர்செய்யுமுன்னமாயதடுக்கவல்லதாயினுமடுக்கற்பாலதாகுமென்றுமாம்.

அறத்தான *from virtue.*—வருவதே *that which comes*; the future pron. part. neu. of வருதல் used indefinitely.—இன்பம் *is happiness, joy.*—மற்று *besides*: though thus translated this word is properly a noun, meaning *another, a different one.*—எல்லாம் *to all.*—புறத்த *things out* i. e. *of virtue*; the plu. obl. used for the dat..—புகழ் *praise.*—உம் *and*; the conj. connecting the preceding term with இன்பம் understood.—இல் *there are not*; the 3rd pers. neu. plu. of the def. v. இல், governed by the conjoined noms. இன்பமும்புகழும்.

VI.

செயற்பாலதோரும்அறனேயொருவற்
குயற்பாலதோரும்பழி (வ)

Know that is virtue which each ought to do:
What each should shun is vice.

"That is virtue which each ought to do"—This simple definition, is both more intelligible and more correct than definitions usually are. It is not exceed-

ed in either respect by the definition of the same thing in the following verse, which is said to belong to the Bháratam, though I have not been able to find it therein and quote it, therefore, from the *Niti-sáram, the essence of morality*, a compilation from various works. Though distinct in their literal purport, both are essentially the same and must be admitted by all sects to be axioms in morality.

நிஸாசாயிரவுல ஹிஸாயஞ்சுமெய நிசாபிஸி

உபகாரபரஞ்புண்ணியபாபமிரண்டிலிதம்.

I will declare in half a Stanza that which has been the theme of millions:
TO DO GOOD TO OTHERS BELONGS TO VIRTUE, TO DO EVIL TO OTHERS TO VICE.

It is necessary, however, to explain with accuracy the intention of the author, that his expressions should be more minutely examined.—The precise meaning of this couplet turns on the sense of the word பரன் which signifies both *that which is natural* and *that which is apportioned*, being derived from the root பர *nature*, also, *a share or allotment*; the first sentence, therefore, may be literally rendered, either *virtue is that which* it is natural *for each to do*, or *that* which is alloted *for each to do*. Considered with respect to the destined effects of former deeds, ஊழ், these two meanings are equivalent, for that which is thus alloted to a being by destiny constitutes it's natural disposition; considered, however, with respect to the two particulars, which, according to the author, are included under the general idea of virtue, the former signification applies to the preference given spontaneously by the mind to natural right and the consequent exercise of benevolence and charity, and, under the latter, to the preference given from reflexion to positive right and the consequent obedience to the precepts of the law; both significations are expressed by the English auxiliary *ought*. This distinction is observed and respected by the commentator, as he has not ventured to change the term in his paraphrase, only substituting the abstract noun for the conjugated form, that is ஒருதற்குபயனைன for ஒருதனபரனது.

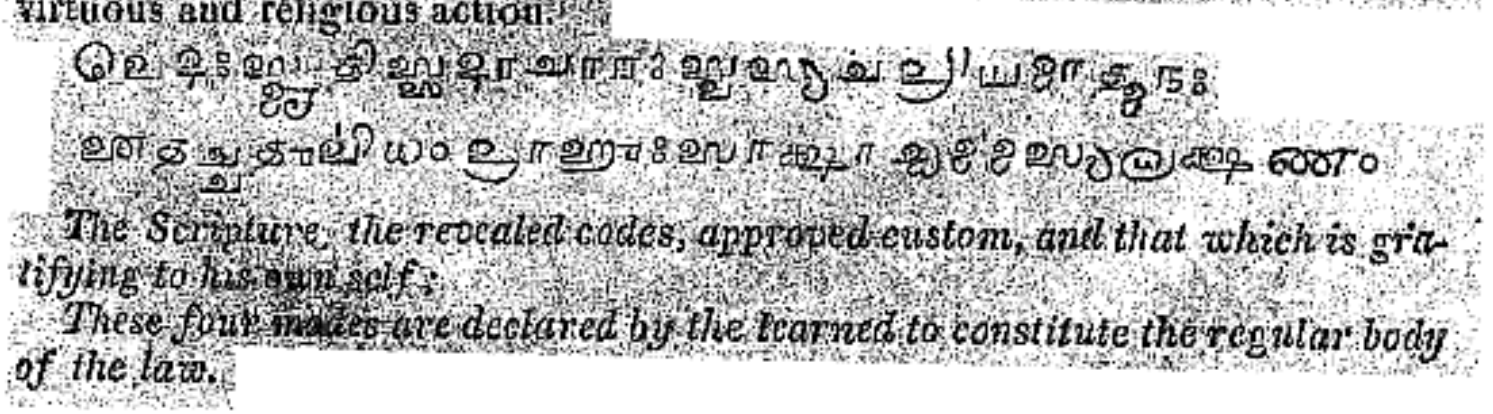
The doctrine of the author, as here explained, and, as generally inculcated in this chapter, respecting the origination of moral bias, and the inclination towards good and evil arising from the fatal influence described under the term ஊழ், mostly rendered *destiny*, coincides exactly with none of the various systems maintained by European writers, though there are many points in which all resemble it. On the one hand it differs, widely from the opinions of those who conceive man to be born as a mere animal without natural propensities, and, indifferent alike to good or evil, to be directed towards them solely by education, or association and habit; for, though authority and precept are allowed

their due share in influencing the will or the choice of either, all *power* and, consequently, all *determination* is attributed to *nature* or *destiny*, these terms

being used indifferently to describe the same thing. As it allows nothing to chance, so neither does it ascribe any thing wholly to circumstance. On the other hand, also, it differs considerably from the notions we usually attach to the terms *fate* and *predestination*; for, though the election of the will and the feelings of nature are all under the direction of an inscrutable destiny, as this takes it's origin and character from the uncontrolled acts of the individual it governs, it is not incompatible with the active exertion of free will, in all things not within its immediate scope and tendency. The term *fate*, therefore, as used in Europe and *vid hi*, as used in India, though both signifying an over-ruling and inevitable necessity, conveys to the mind of the Indian an idea so distinct in the concrete from that which the European conceives of it, that their original identity is nearly lost. The notion conveyed by the word *predestination*, or the determination of the eternal salvation or perdition of souls by divine decree, so familiar to the mind of an European, is not readily comprehended by an Indian and I have found it difficult, therefore, to render it intelligible to many who had long been accustomed to abstract reasoning and to whom the abstrusest points of their own philosophy presented no difficulties; there is in fact no term in Tamil or Sanscrit by which it can be correctly translated, though of course it's meaning may be expressed by a periphrasis or compound.

Though in the preceding verse the motives of moral action are in their effect designedly confounded, so that it's actuating cause appears to be individual gratification, the doctrine I have attempted to explain, is in reality, also, very different from that of some eminent writers who make self-interest the *sole* motive of moral conduct; for, as already explained, it implies the existence of two separate causes, namely, the intuitive perception *and* preference of that which is beneficial, and obedience to authority from rational conviction. These though speculatively, perhaps, they may be referred to a common origin, are really distinct in their operation; for man, as he actually exists, is equally the creature of nature and habit, which in him are so confounded that it is impossible, morally and physically, to distinguish the effects of one from those of the other. Menu, therefore, is practically right in subdividing the second of these causes, as he does in the following verse, the 12th of his Se-

cond Chapter (Dwitiyo'dhyayah), at the commencement of which he distinctly assigns the love of self or hope of benefit as the primary motive of all virtuous and religious action.



The Scripture, the revealed codes, approved custom, and that which is gratifying to his own self;

These four modes are declared by the learned to constitute the regular body of the law.

Still more adverse to this doctrine are the notions conveyed by the expression *moral sense and moral sentiments*, words with which certain writers have amused themselves and their readers. To maintain the existence of a *sense* or

sensible faculty, for which there is no correspondent *sensitive organ*, would disconcert the gravity of an Indian philosopher. "Is not the knowledge of external objects" he would probably ask, "suggested to the mind by the impulse of those objects on the senses, and, though the operation of the senses is secret, are not the organs of each apparent? where then lies the physical organ of morality? If it be difficult, nay perhaps impossible, to explain how the minute atoms exhaling from the essential oils of a flower, by operating on the olfactory nerves, which constitute the organ of smell, excite in the mind the idea of perfume, wilt thou undertake to shew how the abstract being morality, by operating on the organ thou hast imagined and called the moral *sense*, can excite the idea of virtue." Were this notion indeed admitted as correct, how could the variety of moral institutions exist which prevail among mankind, all tending towards the same object and in fact effecting by various means the object towards which they tend? If, as fancied by these visionaries, there could exist a moral sense or instinct, like other senses and instincts, it's operation must be invariable; all mankind would form the same undeviating notion of right and wrong as they do of black and white, and moral action would universally be governed by rules as immutable as those that guide the bee in every region of the earth in the construction of it's comb or the swallow in the building of it's nest. But it is not so; for though, as all mankind have the same general wants and are actuated, therefore, by the same general motives in the exercise of choice, they must in many cases necessarily prefer the same objects, yet it does not follow that in all cases they should prefer the same, and still less that they should endeavour to obtain them by the same means, or observe the same rules in the enjoyment of them. Thus though female purity, according to the notion entertained of it by the European, may to him appear an object of undoubted preference and the preservation of it, secured by the maxims of morality and the precepts of religion, may be productive to him of gratification and happiness, it by no means follows that the miseries resulting from immorality must be the portion of the community in which a notion of it entirely dissimilar is adopted; as in the province of Malayâlam, where among the superior caste of Súdras all women, with certain restrictions as to tribes, are common to all men, and where this state of things is equally productive of public order and private happiness, as the stricter institutions of Europe.

In all arguments relative to the powers and operation of mind, whether considered abstractedly, or in connection with it's material means, the endeavour to trace them to any unmixed and wholly simple principle is unsafe in speculation, if not unfounded in nature, and, consequently, unsound in philosophy. This delusive spirit of generalization, which has given "local habitation and a name" to so many insubstantial theories has

influenced the reasoning of men on morality in the east as well as the west; all Indian sects agree in referring the election and practice of virtue in part to positive precept, but some, assign the origin of both to precept only and admit no morality but what is expressly ordained, not however by human authority, as the sceptical writers of Europe maintain, but by the revealed law of God.—Mixed motives, in cases even where they are apparently the most simple, it is probable, *always* govern the decisions of the will, and the alchymy of the mind, therefore, which endeavours to reduce all it's phenomena to an empirical simplicity, is as unnatural a chimera as the alchymy of matter, the elements of the former being no more homogeneous than those of the latter.

செயற for செயய்வ, *the doing;* the verbal of action in the nom. governing the following part..—பால்து *that which is natural* or *apportioned;* the neu. part. of பால் *nature, share.*—ஒரூஉ an expletive.—அறனே *is virtue;* the nom. with the emphatic ஏ governing the subst. v. understood.—ஒருவற்கு *to each;* the dat. of ஒருவன் *one person, each person.*—உயற, for உயல், *the departing from;* this verb is here used in the neu. form in which it usually signifies *to live,* but its primitive meaning is no doubt *to move,* the active form உயத்தல் signifying *to put into motion, to remove;* the commentator accordingly renders it in this place by ஒழிதல் *to quit, depart,* and when it again occurs as a verbal noun in the 10th verse of the 11th book, by கடிகுதல் *to remove, depart.*— பாலது, as before.—ஒரூஉ, as before.—பழி *is vice;* the construction of the four last terms is the same as of the corresponding ones in the preceding line.

The following verses have been selected for the further elucidation of the subject of this Chapter; for the future similar illustrations will be added without formal notice, unless more particular explanation should be necessary than can be given in a note.

PAZHA-MOZHI.

பலநாளுமாறாதொனிலுமறதனைச
சிலநாடிறந்தவறாதுசெயக - மூலைநெருகுனி
னைவதுபோலுநுசுபிறியகல்லாதரு
செயலதுசெயாதிகள

Those men who have long neglected virtuous acts let them practise them even for a short space by means of the wealth they possess; for know, O thou whose breasts are firm and waist taper! that the virtue of benevolence acts when relations act not.

(III)

தொறறமரிதாயமகடபிற பயிறு
லாறறுந துவினையுமறஞசெயக - மாறறினி
யருசுமபினிலுபபருகுகூறறுடனியைவது

துஞசுவருமேதுயகஞ

When born in a human form, difficult of attainment, practise virtue to the utmost of thy power; for inevitable pain, uniting with fearful disease, old age and death, approacheth to destroy thee.

அறஞசெயதவரகுமறவுழிநோகனித
திறநதெரிநதுசெயதகதாறசெலவுழிநனறும
புறஞசெயசசெலவமபருகுமறஞசெயய
வலலனவீடுவிடும

If when virtue is practised it be rightly considered and the nature of it fully comprehended, it will assist in the attainment of eternal felicity; wealth if preserved will increase, but by the practise of virtuous acts the opposite (sin) will be destroyed.

படடவகையாறபலருமவருநதாமற

கடடுடைததாகதகருதியநலலற
மூடடுடைததாகவிடைதவிரதுவீழதலி
னடடருதலிலனறு

With the wealth thou enjoyest, and without offending others, perform the acts of benevolence on which thou hast resolved completely; it is as advantageous to neglect to reap that which thou hast planted, as to sustain the loss which will result from breaking off in the midst and leaving them imperfect.

உலபபிலகதது றுதிலய ரொகஙக
ருவிததடகஙநலற றகடகாளாரகடகாளுதது
மவிததமுதுணணகருழவியைதாய
ரவிததுபபாலடபப துவிடல

As a mother compels a froward child that refuseth the breast to receive the milk, so do thou by severity, regardful of eternity only, excite the sacred flame in the minds of those devoid of virtue.

இனறியமையாவிருமுதுமகவேப
டபான றின்மைகணடுமடபாருளடபொருளாகடகாளபடுவா
டகான றுமவலகையான றருசெயகருதறுவிற
குனறுவதி தறடபபதில

Can they, who reflect on the transitory existence of their parents, account the wealth of this world real wealth? be charitable as befitteth thy condition, for none can block up the way of a rolling mountain (i. e. cannot stay the inevitable approach of death).

மாயவதன முனடுனவகைபபடடநலவிலலையா
யாயவின றிசெயயாதாரினவினவழிநிலலாத
டநாயகாணடுபொழுதின றருசெயவாரகாணமை

நாயகாணிறகறகாணடாறு

Those who without reflection have neglected the righteous deeds which, before dying, they ought to have performed, and, bethinking themselves of their future road, only when warned by sickness, then endeavour to perform them, will be as much at a loss as if seeking in vain for a stone when they see a dog (about to

attack term).

ஈலுலகதாயினைபெறாவமிறந
தெலுலகதாயினித்தாவதாலுலுவ
ளுவாய்நல்லறஞசெயவாரகிரண்டுலகும
ஒளவாபகவடைவநறி.

As it confers renown in this world and in the other felicity, to those who constantly practise the virtue of benevolence, the two worlds are, as it were, two roads branching from the same point and each leading to happiness.

PRABULINGA-LI'LEI.

யத்தறகரியபாகைதனகிகயறிறறனருல்துகாண்டு
செயதறகரியவறஞளபலுசெதுதுயரசூபிறவியின
துயதறகொருமமபறவிஞ்ளுதுழலுவாலுடமபுபோறவதறிற
பெயதறகரியபாலகமிற்பெயவதாகதுடனபோவ

The sages say, that, as milk, which from its excellence ought to be preserved in a golden vase, is lost by pouring it into a furrow of the earth, so the advantages of the human form are lost to him, who, after wandering from body to body, hath with difficulty acquired it, if he do not aspire to be relieved from the affliction of various births and attain, by its means, to unchangeable eternity by the practise of every kind of virtue however arduous.

மினபோலிழியூடலிகொடுநல்விலவாசெயதநியாவுடமபெயது
னினபோடமாதவாயிருபபயாதனகவருதுமனறணனி
யனபோட்டருஞசெயதிலுயாமலருநதியாளாவிருகுமவன
றனபானமருளிலவலியனறுனறணபூமபோதிலவையதனிகினறன

The keeper of the refreshing flower-garden said—"there is none more subject to delusion than he, who, being endowed with a body, perishable as lightning, by which an imperishable body, may be obtained and he may attain to everlasting felicity, fearing to mortify that body, neglecteth the practice of righteous acts from love of it and, indulging in luxury, liveth in vain.

CHINTA'MAN.I.

ஒறறுயிரினிலொதுமபூரகிகெசெலலி றுமவெகுணமாபோல
ஆறறுணகொளளாதபுறததுவபரிரோயலிரபோறுக
கூறறவுகொணடாதுதனறியுகாடுநிறகடுசெலுமபோழதி
லூறறுணகொளளாவிழுகலலாறிவான றுபிவிரபோறும

Even when you proceed to a village where none but your own connections reside, you are careful, as if you were at enmity with them; not to set your foot without the door, unless you are provided with provisions for the journey; when death bears you away and you are alone in a dreadful road, you will have made no provision for the journey, ye who are solicitous only for the well-being of the body.

அலரிதாளறறபோதுமருதநிலதவணபோத
தொலவிதமுடமபுகதநிவணதுடரநதுகபோப.

புலவிகொணெடுயினாசருமநதுபுகுழிபடுகதுபினனின
றெலலையிறதுனபவநசுடொிதிடுகளனெற

As when the stalk of a water lilly is broken the fibrous threads within it are yet unbroken, thus, though thy old body be destroyed, thy sins will follow thee and, surrounding thy indestructible soul, will plunge it into the lowest and most dreadful hell and burn it in flames of unquenchable fire with torment unutterable.

அறவியமனததாராகியாருயிரதகருணசெயயிற
பறவையுழலுமபோலபபழவினையுமொடொடரும
மறவிடையானமுனினறிமனதததுதசுகுநவலான
கறவையிறகறகுநதனனறகாமுறபபடடுவலலம

If men of virtuous minds are charitable to all beings, their former acts shall inseparably accompany the soul like the shadow of a bird flying in the air, without even one being forgotten, and shall liberally afford whatever they desire, like the Cow (Cámad hénu), which yieldeth all that is required.

CA'SI-CA'NDAM.

ஆயநதமூன றூணமறையவரகளுமதிவியரகளுமபூனைபுரிநதறிகிலெ
ரலையநதவிருவிலை துட்டருமலவாதேநமதேயென றிருநதவிலெம
வாயநதமவர்களிழதிதியருமபுதலவருமிவரடனுமுடனெவருவதுணடோ
மீயநதுமகாதுரகழுநதிநலகுரவானமதுணையிதுமெலிகுதவென

I have both neglected to pay due honors to the sages who have studied the ancient scriptures and to guests whom I ought to have received hospitably; not reflecting, that, besides the effects of my righteous and unrighteous deeds, nothing will follow me and that nothing else is really mine; for will either the house I inhabit, or the wives I have wedded, or the children I have begotten, or the body I animate accompany me? When dead I shall plunge into a dreadful hell and in after-births be afflicted by poverty and distress.

மூயனறு மெயவருநதானருமபொருளனடையா மொழிநதவபபொருளெ
னனறிப

பயினறநறகருமமபொருநதுறுகருமமலலதுபயகுறுதரும
மியனறநறறருமமலனதயினபமெயதுருவினபமுமடியிற
றுயினறிடாதறருசெயதலலதுசூடாதாதலாறறுடறுகதருமம

Without great care and fatigue of body wealth cannot be acquired: without the wealth aforesaid those good acts, whence merit proceedeth, cannot be performed; and, unless such acts are performed, righteousness cannot exist; if righteousness exist not, happiness cannot be obtained; consquently without the assiduous practice of virtue there can be no happiness: with all thy power therefore follow righteousness.

தருமமெனநியாமபாவமெயவனியிலெனதருகருமமிதனைகடுனாதனரகவிடைதார

பெருமினவயிறுனாரதன்மமிழிபெயறி

ஒபாருயிகாயமுடிபுலிநதாசாருதிபோகறு

From righteousness proceedeth victory and unrighteousness destroyeth the strength of the body; those, who have overleaped the bounds of science, have unanimously declared this to be their effect, and their words we perceive are exemplified in thee, O Prince! (Derma-rajen) for returning from exile thou reignest, O thou who hast no equal! over crowned Kings.

STANZAS BY SIDAMBALA PANDARAM.

அறதனிளமிகதிதாராகமுபிலவியான
மறகெகொனறுமறநிடனமணினிமி
றதநதெயதுமிகழ்சிகெகெதியுற
துறகெகொனறதுயாமுகதானபுடாம

கருவகடாருழகாரிகசுனைவுயிரகுதிமாதகரிலதிசரதினம
மருவகறசெசயதறறுதலாயமாசுனமனதினமருவாறுயி
ருருவகறமாமெனசானதிருறுபிபெறமிகவுனாபபருவிதிவெனச
சுருவகறதிராகருவரகளாரவாரமாயதிதானறுமனறிதறுாயதனறுமாம
எனறுதிரகருபினியினிவியாமையிவவுடனென

றனதுநாமநமாற றுவமெனநிலையாது
நினறவிபவொழுதாவதுமாடியற றிடுவிரகுப
வொனறுகூறற துவணையாயவரதமமெனதுபோமால
உயரருதநினிலுதிதவராயி னுமறதலை
யியலுறசெசயாநிநதவரியாவராயி னுநதாழ
ம்யலறசெசயினமாணபுடைகுலதினாவரதரு
செயவிருவிழிபுயரவிருடறகளுருசெறியார
நலவறமொனறுனனனினாதவரநலியாவு
மலவனையாலவருமினபாதுசெருமநிவாமா
னிலலறதிமலறமாகுமினடறபொருளினபம
வெலலுதுபிதுமிபைநதிடுதிமவிதனவெறுனடொ

As there is nothing more profitable than virtue, the practice of it must not be neglected; for from the neglect of it proceedeth in this world infamy, misfortune and death, and inevitable misery will follow hereafter.

If one neither permitteth his mind to be defiled by the wicked deeds which originate from the propensity to evil, by which all souls existent in the earth surrounded by the dark ocean are afflicted, nor by outrageous anger, destructive of respect, nor by any other stain, the sages have decided that this is real virtue; to those who regard any virtue more contracted than this, ostentation only will be attributed, for in it there is no purity.

To those, who deeming this body as instable as a bubble in the water, do not defer to a future time the practice of virtue, but perform it with delight while yet firm in health, virtue shall assist them in the hour of death and accom-

pany them when they depart.

Though born in the greatest tribe they are mean if they are not exemplary in the practice of virtue, and they are equal to the greatest, of whatever tribe they are, who by the practice of virtue divest themselves of their natural meanness; these by their deeds will rise to renown and heaven, those sink to infamy and hell.

By beneficence only the Gods attained to all good, by the contrary wealth and pleasure perish; of the two species, domestic virtue produceth wealth and pleasure, and religious virtue final beatitude far exceeding both:—is there any thing that exceedeth this?

A STANZA.

ஞானமின றிசெயத்தவநவலுமன் று
நயஞானமில்தருமநதருமமன்றே
ஆனதருணஞானமிலாததவமெசயதல்

அழுகறவி றகுவுதலுமாகுமன்னுமை
மானமுறுஞானம்விரதநருமமிகத்
மறுவுளன்மணியாகவிருகருமமன் று
மானமுறுநவதவமுனிவரமுனனநதாதின
மூயறசியுடனகணடறிநதமுனறனையாதும

Devotion performed without knowledge is not devotion; a virtuous act void of reason and reflection is not virtue; therefore, devotion performed without the clearness of knowledge is like washing in unclean water, and virtue not guided by well measured reason is a jewel with a flaw; thus they say, the wise of old, whose devotion consisted in silent contemplation, and they have established it as an important rule to be known by all.

A STANZA.

வினமணியிறகுமினமிடுகாறகுண
வினமணியியலெனமுடியவாதி
தனமையெதானருசெநதருமம
வினமுனறெனடாகுணமுனறெனறும

TRIPLETS.

தகுதகுளவீறுயநிவிணபபரதருகுர
சுகுகுளததிருமபூடைணமதமதித்
யிலகுளமதிவறுயிவிண

நுமபூளறிறகுமறதமதுவளிர
தமபூளரதகுகுமதுதேவநிவிணயர
நமபூளதிரராயநடை

பரவணாயலலாகுகுடைணமபருபபதே
யொரவிளரதிராயிசதியுருவாய
ஆரவிவிபூதுதமறம

The proud vainly think within themselves
that strict and equal virtue is
their's alone and is found no where else ;
But say not that virtue rests only with yourselves, nor believe that it is the
peculiar attribute of any, for she walks with an equal pace among us all :
It is the coparcenary possession of all within the bounds of the earth,
that pearl of the clearest and most beautiful water and the exactest shape,
that high-priced pearl virtue.

COUPLETS.

நனைமெய றிவில றிவுமநனமையிற

றனமையதனமை தரும - எது -

அறிவினறு நனமையு நனமையினறு மறிவுமாகாதனமையதனமைகொடுகரும - எது

வயிரமவயிர

துலகினறுநரநனறக

கயிரறறநவ்

வ்ரகடகாயபு - எது -

வயிரமவயிரதனாதுலகருவதுபோ

லகருறறுயிலவாதநவ்லவாதனை

றகாகாதநவ் - எறு

நனறிகொனதியசெயினனறியுநிறகாதே

நனறுவிவபெறநமபு - எது -

நனறிதெடுனகயிலும் தனடையதிமைசெயதாலவவனகபபெறற நனறி

லலாதாயினறு செயதாலவவனகபபெறற நனறியபபொழுதினு

நிவபெறுமனறுநமபுக - எறு

பாவதனினறுமனறீஙகவுகருதின-

பாவதனினபெறறதனதபபார - எது -

பாவரு செயயத்துடனருகுனின்ற பொழுதில்லதசெயயாமனிறனின்ற

ஞனமனதாகுமானபாவமினபெறறதனதகானபாய - எறு

பிரதிமுவமாந்தரபலமூனறயினமீனபுடைதலுக
தாரதிமவறமுளனறம - எது -

இவவுலகினருகிய

மனிதரபலபலமூனறபபடைதறிதலாயிருபபா
ராயினுமபுகழுமவா லுலகடையுமறமுளனறம -
னறு

From knowledge proceedeth goodness, from goodness knowledge; thus kind produceth kind.

As the diamond polisheth the diamond, so do the unblemished virtuous pro- mote goodness in others.

If evil be done that good may ensue, that good is not stable; good is

maintained by goodness.

If thou have the fortitude to stop in the path of vice and to forsake it; know this to be the greatest virtue of thy nature.

Although men, addicted to the ways of this world, follow various institutions, inward virtue only is the virtue that exalteth to the stars.

இல்வாழ்க்கை

ON DOMESTIC VIRTUE.

CHAP. V.

இல்வாழ்க்கை

On domestic life.

இல், lit. *a house*, signifies here the *domestic state*, and வாழுதல் *to live*, not merely *to exist*, but to *enjoy life, to prosper, to flourish:* the direct meaning of இல்வாழ்க்கை, therefore, is *the enjoyment of domestic life*, but it is generally used in this Chapter for the *duties of domestic life;* true enjoyment in any state consisting in the correct discharge of the duties of it.

II.

இல்வாழ்வானெனபானியல்புடையனெவாகுக்
நலலாறறினினறதுவின (க)

He for domestic duties is esteemed,
Who, firm in virtue's path, the virtuous aids
In life's three orders found.

"Domestic duties"—The commentators, agreeing that the foregoing Chapter applies to both the species of virtue of which the Author treats, consider this as the first of the First Part of the First Book, and all that precede it as introductory.

"Three orders"—There are *four* orders of life; as the man engaged in domestic duties belongs to the second, the other three only are here mentioned. Parimèl-azhager thus explains these three orders and states the duties of the house-holder with respect to them:—எவனையமுவராவாரஆசிரியனிட்தது
கினறேதலுமவிரதஙகாதலுமாகியபிரமசரியமெவாழுகதலாலுமிலலெவி
டுவனதனகுரசனறுமவிணயாளவழிபடதலவருமசயயுமெமாழுகதலா
லுமுறறதறநதமெவாழுகதலாலுமெனவிவர - இவருணமூனவணபிரு

வனாயுமபிறாமதமெற கொணடுசூ றிருவலுவாழுகசநிகளமுடியச
செலலு மளவுமசெலவிறகுப பசிதோயகுளிர முதலிய வறறுணிடாயு துவா
ரா-ம லுணடியுமருந துமுறையு ளுமுதவியவவ நிகளன வழுவாமற
செலு தறதலானலலா றறினற துவளாடெயனறா—*The three persons here alluded to are—he who follows the rule of a Brahmachári, devoutly performing his duties and studying in the presence of his preceptor ;—he who, quitting his house, and repairing to the forest, follows the rule of austere devotion assisted by his wife ;—and he who follows the rule of mendicity. Of these he mentions the two former from deference to the opinions of others. As the house-holder prevents hunger, pain and cold from interrupting the progress of those who have entered the paths of these orders, until their career is completed, and as he causes them to proceed without swerving from these paths, by assisting them with food, medicine and lodging, the Author calls him—AN AID STANDING IN THE PATH OF VIRTUE.*

The four orders of human life are founded on the ordinances of the Smrĭtis, but, to accommodate them to the exigencies of the present age, many primitive practices have been abrogated and those alterations, which, without express enactment, time ever effects in similar institutions, have tended still farther to modify them. Though confounded by some European writers with the mysteries of ancient paganism, with the Mythraic and Eleusinian rites and the worship of Osiris and Isis, to which in truth they bear no relation whatever, these institutions partake as much of a civil as a religious character and are governed by rules, not framed by any individual or distinct society, but prescribed by codes, believed to have emanated from the Deity himself and to have been revealed for the guidance of mankind universally. Among the Hindus they constitute the basis of practical morality and the Author has, accordingly, devoted the whole of his First Book to the two principal, illustrating their respective virtues and duties and occasionally adverting, as in this verse, to the others. Although, therefore, the two last orders have been particularly noticed in the remarks on a previous chapter, I shall, at the risk of some repetition, here take a concise review of the whole, quoting the original Smrĭtis as my authority for the variations which will be noticed between the ancient and existing law respecting them.

As introductory to the subject, it is necessary to notice the *A'chárah*, ஆசாரம், or general rites, ordained by the writings considered by the Hindus pre-eminently *sacred*, on which the primitive and, among the better informed, the practical religion of India is founded. Among these the thousand ceremonies to a thousand deities invented of old by the Pauránicas, the reveries of the philosophical schools, and the various superstitious practices, derived from the Tantras and A'gamas, or introduced by the founders of the modern sects, are of course not included: of the Pauránica and Tántrica A'chárah, the reader will find an ample explanation in the Nirnaya-sind hu

and the Cála-mad haviyam; works easy of access, to which, therefore, he is referred.—These rites, derived in part from the *Srutih*, ஸ்ருதி, or Véda, *the Scriptures*, believed to have been revealed directly by God himself, and in part from the *Smrïtih*, ஸ்மிருதி, *the Law*, revealed indirectly through the primitive sages, in whose institutes it is embodied, are denominated respectively *Srautam*, ஸ்ரௌதம், and *Smártam*, ஸ்மார்தம். Each rite has its appropriate ritual, consisting of prayers, hymns and portions of the Véda chaunted or recited; the principal difference in this respect being that the service is considerably longer and more varied in the Srauta than in the Smárta ceremonies.

The Srauta rites are not numerous; those ordained by the Scriptures consisting principally of the following.—Á'DHÁNAM, ஆதானம், from the root ஆ *dhà*, which with the inseparable preposition ஸ *to place, establish*; the consecration of a portion of the fire lighted during the marriage ceremony for the celebration of the several Srauta rites. This should be done by the Grihást,ha on entering that order, and repeated as often as the fire then lighted, which ought to be carefully preserved, may be extinguished: in the former case it is called *Apurvádhánam*, in the latter *Vich,hinnádhánam*. The rite consists in placing the fire, while prayers and holy texts are pronounced, in a circular form to the west of an oblong space of earth raised a few inches from the floor, and forming a kind of altar on which are disposed the pots and other materials used in the oblations. When these are offered, a portion of this fire is arranged in a semicircular form to the south and another to the east: these are called jointly *Trétágni*, திரேதாக்நி, *the three fires*, but according to some authorities the first should be so divided as to make *five fires*, on the whole, which are then denominated *Panchágnih*, பஞ்சாக்நி. The dimensions of these fires and the altar are precisely stated in the Sútras, or collection of rules for ceremonial observances, but the several schools to which these belong differ much with respect to them.—AGNHIÓ'TRAM, அக்நிஹோத்ரம், from அக்நி *fire* and ஹோத்ரம் *an offering*, an oblation in fire of raw rice and milk, offered twice a day, in the morning and the evening. It is of two kinds *Nityàgnihótram and Cámyàgnihótram*, or perpetual and voluntary; the latter is performed to obtain some object and the offerings are various, being rice-water when made to acquire land &c. This rite, the Aupásanam and the initial ceremonies of the Vaishva-dévam and Srádd,ham, and, generally, all oblations of inanimate substances in fire are designated by the common term *Hómam*, ஹோமம், from the root ஹு *offer*.

The preceding are daily rites; those hereafter enumerated periodical.—DARS'A-PÚRNA-MÁSAU, தர்சபூர்ணமாஸ (this compound is an instance of what the Sanscrit Grammarians call Virod,hi-lacshana, like *lucus a non lucendo*, being composed of தர்ச *seen*, a term denoting the day of the moon's change when actually it is *not seen*, பூர்ண *full*, and மாஸ *the moon*); oblations offered on the first day after the new and full moon, consisting, in the former case, of a

rice or barley cake in the form of a tortoise to Agni, *fire*, and of milk and curds to Indra, *the firmament*, and, in the latter case, of similar cakes to Agni and Sóma, *the moon*, and clarified butter to Brahmà under the title of Prajàpati, *the progenitor*. This rite is preceded by a fast on the evening of the new and full moon, wild roots, seeds and similar productions being permitted to be eaten during the night.—NIRU'DHA-PAS'U-BAND'HAH, நிரூடபசுபந்தஹ, the annual burnt offering to Indra and Agni; this rite forms part of the Sóma sacrifices and, as performed by the Smárta and Vaish'nava sects, the animal is actually killed and eaten; by the Mád'hwa, sect a figure of wheat is formed which is substituted for the living victim.—SÓMA-YEJNYAH, சோமயஜ்ஞஹ, from சோமஹ *the moon* and யஜ்ஞ *a sacrifice*, because the drinking of the *Sóma-rasah*, சோமரஸஹ, *or juice of the moon-plant*, forms one of the principal ceremonies; these are solemn sacrifices or burnt offerings seven in number. As one ought to be performed by every householder once in a year they may be called *indispensable* sacrifices; if, however, either the *Agnish'tomah*, அக்நிஷ்டோமஹ, or *Atirátrah*, அதிராத்ரஹ, be offered once in a generation the law is considered to be fulfilled.

All the foregoing ceremonies ought to be performed by all house-holders of the three higher castes, and, if omitted for three generations, a *Práyaschittam*, ப்ராயஶ்சித்தம், or expiation becomes necessary to prevent, not an absolute excommunication, but a degradation in rank. In fact, however, in southern India at least, these rites are never performed except by Bráhmans, and by them so far only as to keep within the letter of the law, being frequently entirely omitted for two generations together and performed in the third, or even for three and an expiation made in the fourth. Unless the hearth be consecrated by the A'dhána rites none of the Srauta ceremonies can be performed; if this have been done, the Agnihótram principally and Darsa-púrn'amásau ought to be strictly observed, the others are less incumbent; if all have been neglected, an expiation must be made, either by the party himself, or by his son, or other representative, previously to the offering of the first Srádd'ham to his memory.—The *SATRA-YEJNYAH* ஸத்ரயஜ்ஞ: (the first member of the compound derived from the root ஸத் signifies *that which endures long or becomes protracted*); solemn sacrifices or burnt offerings, which, as the performance of them depends on the will of the offerer, may be termed *optional*. They are numerous, exceeding a hundred, and differ from the Sómayejnah by being performed, not by one person, but by many, and the drinking of the juice of the moon-plant continuing for several days, instead of being confined to one. In both descriptions of Yejnya goats and sheep are the victims; but in the *royal sacrifices*, peculiar to the Cshatriya caste, as the *As'wa-méd'hah*, அஶ்வமேத⁴ஸ *the sacrifice of a horse*, various animals were offered.—SWA'D'HYA'YAH, ஸ்வாத்⁴யாய:, from ஸ்வ *himself* and அத்⁴யா *establish*; the rite consists

in the study of the Véda, and should be performed with reverential awe, the body being in a state of perfect purity, and the mind, abstracted from all extraneous objects, confined to the act in which it is employed. As it is prescribed by the Sruti, while the rules for conducting it are laid down in the Smríti, is considered both a Srauta and Smárta ceremony.

Under the term Smártam are comprehended all usages prescribed or allowed by Law; those enjoined for general observance and which partake of a religious character are here noticed. The following, which with one exception are *daily rites*, are stated in the order in which they ought to be performed.—*Upanayanam*, உபநயனம், from உப *near* and நய *causing to approach*; the reception or initiation of youth by investing them with the *Yejnyopavitam*, யஜ்ஞோபவீதம், or sacrificial thread and communicating to them the *Gáyatrì*, காயத்ரீ, or most holy text of the Vêdam, inculcating in short but expressive terms the unity of the Godhead. This ceremony is considered as procuring for the object of it a second birth, the *Gáyatri* personified becoming his *spiritual Mother* and his instructor, குரு, his *spiritual Father*. Hence the three superior casts, who are entitled to wear the sacrificial cord are jointly called *Dwijah*, த்விஜ, *twice-born*, though this term is now generally confined to the Bráhmans. The phrase *second birth*, according to the Smrítis, applies to the commencement of knowledge in the soul, as *natural birth* does to the commencement of distinct life in the body; this proceeds from revelation, with which the newly initiated Brahmachári first becomes acquainted on the communication of the sacred text. The Upanayana ceremonies, which commence by the anointment of the head and the ablution of the whole body by immersion in water, greatly resemble the rite of baptism, as anciently practiced by the nations both of Europe and Asia, which was confined to adults, who were thought to have thereby attained to a state of regeneration.—Sandhyà-vandanam, ஸந்யாவந்தனம், from ஸந்யா a title common to three deities, namely Gáyatrì, Savitrì and Saraswatì, which, though all in the feminine gender, according to the Smárta tenets, are only different names of the sun at different periods of the day, and வந்தன *worship, adoration*. The Sandhyà rites, which like all others are preceded by ablution, are performed daily at the three Sandhi, or sunrise, noon, and sunset, and consist of three parts; namely, the offering of the *Árghyam*, அர்க்ய, a libation of water poured from both hands united; *Jepah*, ஜப prayer, during which the Gáyatrì is frequently repeated; and *Upasthánam*, உபஸ்தானம், adoration, accompanied by the repetition of sacred texts, offered in an upright posture, in the morning towards the east, at noon towards the north, and in the evening towards the west. The Smárta sect performs these rites in honor of the sun as the most appro-

priate prototype of that being who is the sole source of light and life; the Saiva and Vaishn'ava sects, to Siva and Vishn'u in the sun: the difference is immaterial, the intent the same.—*Samidá'dhá'nam*, ஸமிதா4தா4நம்; the daily offering of a billet of wood in fire in the morning and evening.—*Viváhah*, விவாஹ:, marriage; the initiatory rite of the domestic state, of which the succeeding Chapter more particularly treats. One of the principal ceremonies is the lighting and consecration of the fire called from the following rite *Aupásanágnih*, ஔபாஸநாக்3நி:, with which, agreeably to most authorities, the several Smárta rites only ought to be performed, but which, according to Cátty'áyana, who differs in many points from the rest, should be used for all domestic purposes.—*Aupá'sanam*, ஔபாஸநம், a derivative from உப *near*, and ஆஸநம், *being, remaining*, signifying *attendance, service;* oblations of raw rice offered morning and evening in the domestic fire after the conclusion of the Agnihótram, when this rite is performed.—*Terpanam*; தர்பணம் from த்ருப் *to fill*, literally *that which satisfieth;* daily libations of water poured from the right hand to the deities, to the primitive sages and to ancestors, offered in the morning or midday after the Sandhyà has been performed.—*Vaisva-de'vam*, வைஶ்வதே3வம், a derivative from விஶ்வ *universal*, and தே3வ *God;* this rite consists of two parts, namely, daily oblations, at the time of the regular meals, at noon and in the evening, of dressed food and clarified butter to the household Gods, the number and names of whom differ in different authorities, and of similar offerings to spirits; the latter is called *Bhúta-balih*, பூதபலி:.—*A'tit,hyam*, ஆதி2த்யம், a derivation from அதி2ர்: *a stranger guest*, either from the root அத் arrive, or from the privative அ and தி2ர்: *a lunar day:* the hospitable reception and entertainment in conformity with certain prescribed rules, of a stranger, or temporary sojourner, who should not remain an entire day of the moon. The house-holder, should seek a guest of this description, in addition to any others that may be invited, to partake of the principal meal of each day.

The periodical rites originating in the Smrítis are as follows.—*Srá'ddham*,

ప్రాశ్యం, from a compound root formed by affixing the particle ప్ర, having no separate meaning, to శ్రా, which then signifies *to reverence profoundly, worship zealously;* this term is applicable to any solemn festival, conducted according to the ordinances of the law with prayer and the repetition of holy texts, whether given to obtain some benefit, or in celebration of some periodical phenomenon, as the change of the moon, the entrance of the sun into a sign &c. In its special meaning, however, it is confined to the daily, monthly, or yearly ceremony, in honor of all the deities, and in commemoration of the patriarchs of mankind and the immediate ancestors of the offerer; which constitutes one of the principal characteristics of the worship of the several sects who derive their tenets from the Védas, and observe the ordinances of the Smri-

tis; which, it is probable, gave rise to the funeral games of ancient Greece and the commemoration of the dead in the periodical Necysian, or Nemésian festival; which was the origin of the worship of the Manes and Penates among the Romans; and which at present forms one of the most remarkable institutions of China. The rite consists in a feast, to which not more than two guests can be invited on account of the deities, but any unequal number on account of ancestors, though the number is customarily confined to one for each, preceded by an oblation in fire and concluded by the *Pin'da-dánam*, పిండదానం, or offering of a ball of dressed food mixed with clarified butter to the Manes. The daily and monthly 'Srádd,ham are now seldom offered; but the annual rite is scrupulously observed by the higher castes and very generally, also, by the 'Súdra tribes, and is invariably performed on the day on which the last ancestor of the family deceased.—*Sthálí'pácah*, ఔపాసనహోమం, this rite resembles the Dar'sa-purn'a-másau, the offering only differing; it is introduced by a fast on the days of the new and full moon and concluded on the following by an oblation in fire of boiled rice prepared in a *small pot*, ఔపాసనం, in the Aupásana fire. As the 'Srauta rites take their origin from the consecration of the domestic hearth, so do the Smárta from the celebration of marriage: none of either description in which an oblation is offered, except that to the domestic Gods and that which commences the 'Srádd,ham, can be

performed unless the wife be present and assisting; during her absence they are intermitted and an expiation is made on her return, and on her death they cease altogether, until revived by another marriage. After the celebration of the initiatory ceremony, all the rest ought to be strictly observed, a slight expiation being required for their intermission for a single day, and, if neglected for two months, one more severe; but, notwithstanding the injunction of the law in this respect, the whole of these rites are often neglected with the exception of the annual Srádd,ham, previously to which, a general expiation is made for the omission of the rest.—All the Smárta rites may be performed by Súdras, but it must be either without the repetition of any prayer or text, or with prayers and texts from the Puránams.

In enumerating these rites I have followed the prevalent authorities; in practice great difference will be found to exist with respect to each of them, occasioned by the varying tenets of the six schools by which the rites of the Sruti and Smriti are taught. Thus, according to five of these schools, the Sand,hyà-vandanam should commence so as to finish by sun-rise and the other ceremonies, the Agnihótram and Aupásanam, should then proceed; but Cátyáyana, the Sútracára, or founder of the other school, teaches that the latter should take place in the middle of the former rite, part of the ceremonies being performed before the oblations are offered and part afterwards The Smritis, also, not infrequently vary in describing the same thing; an instance of this is afforded by the enumeration of the *six acts*, ஆ டகதுஷ்கரணி, in which all the daily rites

whether Srautam or Smártam are included, as stated in the following texts. In the first of these verses, which is cited from the ancient text-book of Gautama, no prayers, except those of the Sand,hyà, are noticed, nor is any mention made of *the worship of the Gods*, by whom are meant Siva, Vish'nu and their several incarnations; in the latter, from the Parása-smriti, revealed for the guidance of the Cali-yuga, these are distinctly stated to be included in these six indispensible observances.

ஸ்நாநஂ ஸ்ஂயாஜ ஒபாஹுதிஃ ஸ்வாத்யாயஃ பி தருதபாஂணஂ
கூதியஂ ஒவலிஃ ஷ்டெஉலஂச ஜூடகர்ஃணி நித்யாநி

Bathing, prayer and the other ceremonies of Sandhyà, oblations in fire, libations to the manes, the hospitable reception of guests, and the offering to the house-hold Gods; perform daily these six acts.

ஸஂயாஸ்நாநஂ ஜபொ ஹோஃ தெலதாநாஂ சபூஜநஂ
கூதியஂ ஒவலிஷ்டெஉலஂச ஜூடகர்ஃணி நித்யாநி

Bathing and other rites of the Sandhyà, prayers, oblations, the worship of the Gods, the hospitable reception of guests, the offering to the house-hold Gods, perform daily these six acts.

The order of Brahmáchári, ப்ரஹ்மசாரி ஃ, commences with the performance of the Upanayana rites, when the young student is invested with the sacrificial cord and is required to perform the Sandhyà-vandanam, the Samidádhánam and the Swádhyáyah. Of this order there are two distinctions.—First the *Naish'thicah*, நைஷ்டிகஃ, or *perpetual Bachelor*, who continues such the whole of his life, or passes from it direct, without entering the second, to the third or fourth orders.—Secondly *Brahmachárì*, ப்ரஹ்ம சாரி, *simple Batchelor*, who marries and enters into the second order when the term of his studentship is completed: his whole occupation ought to be the study of the Scripture and the Law in particular, and of science in general, and a strict observance of celebacy is his undispensible duty. The first of these distinctions is abrogated in the present age; but it is still lawful to pass direct from the first to the last order, and this in particular is the practice of the principal Gurus, or chief Pontiffs of the Smárta sect, their founder, Sancaráchárya, having proceeded a Brahmachári at the early age of seven years and a Sanyási at eight. As in fact the first and the last of the four great castes only, the Bráhmans and the Súdras, are at present recognized in Southern India, the Cshatriyas and Vaisyas, if they ever did exist in these countries, being now extinct, though there are still some tribes who claim the second title, the order of Brahmachári is virtually confined to the Bráhmans. Among them, also, the strict rule, that the Brahmachári *shall study in the presence of his teacher*, that is shall reside in his house and, like an apprentice with us, per-

form all appropriate services, is scarcely ever observed and this order, therefore, though not formally abrogated may be considered obsolete. It will be observed that Parimèl-azhager seems to consider this as well as the third order as abrogated, as in the preceding extract from his commentary he ascribes the mention of them by the Author to deference for opinion.

The order of Grihast,hah, ஗ார்ஹஸ்த்ய கர்ம, commences on the marriage of the party and his establishment as the head of a family, and like the former has a two-fold division.—First the *Yáyávaraca*, யாயாவர கர், who performs the Aupásana and other Smárta rites generally, but not the Srauta oblations or sacrifices, the Agnihótram, Yejnas &c.; such a householder has no fixed means of livelihood, but supports his family by receiving alms, gleaning and similar means. There are four distinctions, namely the *Dwádas'ahicah*, த்வாதஶாஹிக ர், the *Shad'ahicah*, ஷடஹிக ர், the *Tryahicah*, த்ர்யஹிக ர், and the *Ashwastanicah*, ஆஶ்வஸ்தனிக ர், who differ from each other in gathering supplies for *twelve, six, three days* and *one day* only; the last term may be rendered *he takes no care for the morrow*. With the exception of the first, which is confined to Bráhmans, or to religious persons of other castes who are permitted to marry, these are now abrogated.—Secondly the *Sálínah*, ஸாலீந, the substantial house-holder common to all castes, of whom the present Chapter especially treats and to whom the remainder of this work, as far as translated, generally applies. He ought to perform all the Srauta and Smárta ceremonies, but above all hospitality both to strangers and friends and charity towards all men in need are his special duties: in the following extract from the commentary of Vijnyánéswara on the code of Yájnyavalcya the character of the Sálínah is concisely described.

ஜகதி ப்ரஸித்தை: ஸ்வகர்மபி: ஜீவந் அதிதி ப்ருத்ய ஸ்வ ஜனாதி
யஜ்ஞாநுஷ்டாயீ ஸதாசாரவாந் கார்யாதி ஸாலீந:

He is a `Sálínah *who performs the shat'carmá (six rites,* namely, *offering sacrifices or causing them to be offered, reading and teaching the scriptures, making presents and receiving them), who possesses slaves, and four footed animals, who has a house, a town, wealth and store of grain, and who follows the customs of the world.*

THE ORDER OF VÁNAPRASTHAH, വാനപ്രസ്ഥൻ, was likewise of two descriptions.—First, the *Ságnih,* സാഗ്നി, *with a fire,* who retiring with his wife, continued to perform all the rites, Agnihótra, Aupásana, &c. like the `Sálína Grihast,hah, except the `Srauta sacrifices, the Sóma-yejna, Satra-yejna &c.—Secondly, the *Níragnih,* നിരഗ്നി, *without a fire,* one who retired alone, his wife being dead or remaining in the family residence with her children, and performed neither the oblations to fire nor any other of the `Srauta or Smárta rites, except the Sandhyà.

THE ORDER OF SANYÁSI, സന്യാസി; of this four distinctions are noticed.—First, *Cútichacah,* കുടീചകൻ, who dwells in his own town and eats in the houses of his relations.—Secondly, *Bahúdacah,* ബഹൂദകൻ, who dwells in a town to which he does not belong and collects his food from house to house.—Thirdly, *Hamsah,* ഹംസൻ, who, also, collects his food from many, but never sojourns longer than three days in one place. These retain the lock on the crown and the sacrificial cord and carry a *triple staff (tridandam).*—Fourthly, *Paramahamsah,* പരമഹംസൻ, who wanders from place to place like the preceding, but has the lock of his crown shorn, does not wear the sacrificial cord, bears a *single staff (écadandam),* and performs no rites whatever, religious or civil, not even repeating the Gáyatrì.

The following texts state the abrogation in the Cali-yuga of the Naish't,hica Brahmachárya'h, the order of Vánaprastha'h and various practices permitted and even enjoined to the Grihast,ha'h in former ages. The first occurs in various commentaries, the work itself like the Brihan-mánavam and other text books, to the title of which the epithet *brihat great* is prefixed, not being extant.

BRIHAN-NA'RADI'YA.

ஸமுத்ரயாநஞ்சாபாகரணம்கமண்டலோர்த்வயாதணம்
த்விஜாநாமுபயோர்விவாஹஸ்தேஷாமேவாஸவர்ணாஸு கந்யாஸு
தேவராச்சோத்பாதநம்தத்ருஷ்டிர்யாஸ்வபிண்டபிதாமஹ்யம்

தீர்காலப்ரவாஸாதிகம்ஸ்வவர்ணாஸ்வபிபூர்வோட்டாஸுபுநர்தாநம்பாஸ்வத
ஸ்வீகாரஸ்ஸுதாயாஃகருணாயாஃபாரஸ்பர்யம்பாஸ்வத
ஸ்வீகாரஸ்ஸுதாயாஃகருணாயாஃபாரஸ்பர்யம்பாஸ்வத
தீர்காலப்ரவாஸாதிகம்ஸ்வவர்ணாஸ்வபிபூர்வோட்டாஸுபுநர்தாநம்பாஸ்வத

Voluntarily voyaging by sea, the carrying of an earthen water-pot when a house holder,

And the marriage of twice-born men (Bráhmans, Cshatriyas, and Vaisyas) with virgins of a different caste;

The raising up seed by the brother of a deceased husband, and the killing of a cow to treat distinguished guests;

The offering flesh in the ceremonies to ancestors, also, the order of Vánaprast,ha,

And the giving of virgins, who have before been given in marriage, to another husband;

Continuing in the order of Brahmachári for a protracted period,

the sa-

crifice of men and of horses,
The going the great road northwards, until death ensues, by way of penance,
the sacrifice called Gómédha (in which a cow was the victim);
These laws the learned say are abrogated in the Cáliyugá.

NOTE. The prohibition of carrying of a water-pot mentioned in the first line is by some stated to apply to the Brahmachári, but it is more generally understood as forbidding the use of earthen vessels, except for cookery, and the Bráhmans accordingly use them for no other purpose.—Mad,hupercam, which occurs in the third line and is rendered *to treat distinguished guests*, is composed of *madhu*, ಮಧು, *honey* and *percam*, ಪರ್ಕ, *mixture;* this cerermony consists in presenting to the son-in-law at a marriage, to a priest at a sacrifice, or to the prince or other superior at an entertainment, a preparation of milk, curds and clarified butter sweetened by honey, and flesh meat; by the ancient law beef is directed to be used on these occasions, and at present the person by whom the offering is made presents it with the word *Gau, the cow*, to which he who receives it replies *utsrijata, let her be released.*

All the particulars mentioned in this extract are universally admitted to be peremptorily abolished and should, therefore, never be practised; such is the case, also, with respect to primogeniture, the drinking of spirituous liquors, the re-admission of deadly sinners after expiation to communion, the loan of a wife for the procreation of children, the indiscriminate receipt of food by a religious persons, suicide in old-age by falling from a high-place or into a fire &c. Many practises, though for bidden by some authorities, are countenanced by others and continue, accordingly, wholly or partially in practice; such are, the slaying of Bráhmans when violent aggressors, the purchasing of a son for adoption, re-union after expiation with a woman forcibly violated, pilgrimages by house-holders to distant holy places &c:—among others is the order of Sanyási, and the performance of the Agnihótram, as mentioned in the following extracts.

NIRNAYA-SIND,HU.

சுஷ்டெஹோத்ரம்பஶுமாலம்பனம்ஸந்யாஸம்உபயஜ்ஞகர்மணி
நேஷுமாம்ஸஸ்யபோஜனம்தத்ராத்மஜேனோத்பாதிதாயாம்சஸ்வஜாதௌ
உ

The Agnihótram, the sacrifice of a cow, the order of the Sanyási, the use of flesh meat in the ceremonies to ancestors,

And the raising up seed by a brother-in-law; these five are abrogated in the Caliyuga.

VYÁSAH.

சதுர்ப்பிஸ்துஸஹஸ்ரைஸ்துசதுர்ப்பிர்ஹ்ரஸ்வதாகிச
கலெர்ப்ரஹ்மர்ஷிபிர்த்யக்தாஸ்த்ரயோக்நேர்தாஉபரிஸ்ருஹ:
ஸந்யாஸஸ்ஸுநகைர்தெய்வாஜ்ஞாஹ்யேஷாநலீஜாநதா

When the four thousandth and four hundredth year

From the commencement of the Caliyuga shall have passed, the taking of the three fires (Agnihótram),

And of the order of Sanyási shall not be practised by intelligent Bráhmans.

NOTE. The commentators explain that the abolition with respect to the Agnihótram applies to the use of the whole of the Smartágni, or fire prepared for the Aupásana rites, in the performance of the Sraula ceremonies; accordingly the practice in performing the A'd,hánam now is to take part of the fire, *Ard,hád,hánam*, and not the whole, *Sarvá-d,hánam*, as in former ages: with respect to the Sanyási the prohibition is understood to extend to the triple staff only, which is not now in use.

DE'VALAH.

ப்ரளயண்ணிஹாஒஹாஜ்யாவஒஷ்டிஃபுவத்ததி

லஸ்நாலம்சாத்ரிஹோத்ரம்சதாலங்கூப்ராக்கலெளபூலெ

As long as the distinction of castes shall last, as long as a knowledge of the Véda shall prevail,

So long the order of Sanyási and the oblation to fire shall continue in the Caliyuga.

All the religious orders are by the words of the law exclusively confined to men, with the single exception of the case of the wife of the Ságnivanaprastha; instances occur, however, in various writings of the existence of female recluses distinct from those thus permitted to accompany their husbands in their retirement; the former of these are called *Srámaṇí*, ஸ்ராமணீ, *the wives of devotees*, the latter *Sramaní*, ஸ்ரமணீ, *female recluses*. But, though the latter are not generally authorized by the Smrítis, Menu in a single instance mentions an order of this kind (see the 363rd verse of the eighth Book, (Ash'tádhyáyam), where the term புபுஜிதாஸு *with women who have forsaken the world*, is paraphrased by the commentator, and probably with correctness, as they are treated with no respect, being classed with public singers, slaves &c. ஜனஆஹிஜுஜுஜி சாரிணிஹிஃ *with females devoted to celebacy of the Bauddha sect*. In the narrative poems, however, the single female recluse is not unfrequently noticed with great respect: Ráma and Lacshmaṇá, for example, while on their journey towards Cishcinda after the loss of Sità, are received by a woman of this description, the resident of a hermitage near the sacred pool Pampà. The following extract from the close of the *Áranyaca-cándam*, சாரண்ய காண்டம், of the Rámáyanam of Válmici describes this interview: the questions here put by Ráma to this female are those appointed by the `Sástras to be addressed to Rïshis and Devotees on saluting them, and are used, therefore, in speaking to such personages in various instances in this poem.

தெளஊஜரிணைாஃஉம உாயாஷ்ரீாஜாஉலாஷிஉஷ்ரீஃ

சுஉஷ்ரீதா0 தத்லூகுஷ் ஐாஜாஷிஉ

ஜாஷ்ரஜி0

தெளதஜாஷ்ரஜாஉலாஷிஉஜூ0 தெஜ்ஹ்ஹாஹாஉதம0

ஹஊாஷிஉஜிஹ்ஹீ ஷ்ஹ்0 தெளஷ் ஐாஜி

ஜிஹ்ஹாஉ0 உயபதாஃ

தெளதஊஜூவாதஜாஉலாஜி ஆாஉல

ஊசயாயபக்ஷ்ஜதா0 ஜிவ்ரிஃ

ஜிஷ்ரஹ்ஹ உாஜாளாஜிஹ்ஹாஉ

வ ஷ்ஹ்ஷ்ஷ்ணஊஹ்ஹயிஜிதஃ

உாஜிஉஜாசஜிஜ்ரியம சஹ்ஹல்0 உஷ

ாஜாஉஷ்ரியாஷியி

தாஜிஊஉாசதஜதொாஜாஃ ஷ்ரஜி

ணி0ஹ்ஹ0ஷ்ரிதஷ்ரதா0

சுஷிதாநிஜ்தாஸ்ரமாஃசுஷிதாபபயதாஃ
சுஷிதாந்யதஃகாஉசூஹ்ராராமாஸ்ததோயம்ந
சுஷிதாஸ்யாஃபுராவ்ருத்தாஃசுஷிதாஜநஸம்ஸ்துவம்

சுஷிதாமாரிஷாமார்ஜாலக்ஷ்மணாஜகாம

வாகாமாரிஹாதிஷ்டன்

When they (Ráma and Lacshman'a) arrived on the west bank of the Pampà lake;

They saw the pleasant hermitage of Sabarì.
They, having arrived at the hermitage and beheld it surrounded by trees
And exceedingly pleasant, approached the presence of Sabarì;
And the devotee seeing them arose and, reventially joining her hands,

Grasped the feet of the wise Ráma and Lacshman'a
And presented them with water for the feet and to drink, and with all other things according to the ordinance.
Then Ráma addressed the devote woman, who practiced the austerest penance, and said,
"Are all obstacles to thy devotion removed? doth thy penance prosper?
O penitent! are thy anger and thy meals alike regulated?
Are all thy religious duties fulfilled? is thy mind content?
O woman of gentle speech! hath the service thou hast rendered to thy teachers been productive of benefit?"

From this it would appear that though Nuns are no longer to be found in India, more than one description of them existed in ancient times; the in stitution of them, therefore, during the dark ages in Europe, was in all probability not so original, as on a cursory consideration of the subject, it would seem to be.

What has hitherto been said relates to these orders, as founded on the ordinances of the Smritis and received by those sects whose faith originates in the Védas. By the Jainer only two orders of life are admitted; the Digambara, divested of all mortal infirmity and affection, not being considered to belong to this world. These have been already noticed by the terms Srávacah and Yóger, or Yeti, the *Laity* and *Clergy*. Some of their characteristic distinctions are contained in the following extracts from two Tamil works in repute with this sect, to which another, containing a concise account of the duties of the four Smárta A'srantas is prefixed, for the sake of more immediate comparison.

A'RIVA'NANDA-SIDDI.

தானிலைபுனைபிசனைசசாரகவிதியாதற்னாசயன
நிவலிபறதிவபுலனிவன துறுபதிபாழதுநனனீடனைடயிதில
மவிவ துபிரமசசாரிகளிவுணனைனமாற றிதியனைனெ
யவிவவறு ததளனிநிலவாதிதான றுதபபிலருநதிக

நீயதொவிதபாயகடகாமமற றிலல றருதிசரததவரதாக
தாயது றவருடனருகாரதிதவரகடமலபிதிகக
டாயரநறபாலரமவினவியாநதகாதரனதைதமர
பதியுமவிருதரகதினையகதாதநிலரகளாழநரதிக

இனிதியாதனமவிடதுசசாகாதியுனைழுடஙகிருநதுநிடனை
பதிதிவயிறனவிறதொருநதிபபருசாகதினபறறுனைடதுதாயக
கனிபிருகான தறுனைறநலதமபுலவினகளுடநதுனிவறற

தன்புறவொனபிரததொசனிலிழறறுழநர்கெ

சொகதநிகை நூலொழி தெதனறுருசெநதுகிறணடெதிதுப
பொநதகவிலவினியாதிருபபியாறதுமபுன்னமுழு
யாகநதருணவிடைகளெசபதுபிரமமாரபபணமாகவபிசைசை
சாரநதசநனியாசதநிலையொனறுதபபிறறருநரகெ

Wearing a single lock on his head, eating that which is procured by alms, sleeping on the ground, improving in science, subduing completely his senses, meditating on the deity thrice a day, abstaining from food during the night, and the use of oil; if a Bramachári, who should be free from all delusion, fail in any of these observances a cruel hell will be his portion.

Free from criminal slaughter, from falschood, inebriety and irregular desire, one attached to domestic duty should protect those devoted to religious observances in the other three orders, together with the Gods, the ancient manes, those in the relation of mothers, children, wives, or fathers, the blind, the aged, and the poor; if not a profound hell will be their portion.

Renouncing all delicate food, eating vegetable productions only, constantly meditating on the Deity, enduring cold and heat, kindling around them five fires, retiring to a wilderness abounding in wild fruits, restraining their five senses, and leading a solitary life; if the Vánaprattòr forsake the state to which these duties belong, the lowest hell will be their portion.

Removing the lock from the head and the sacred cord from the body, wearing a tawny cloth, carrying a staff, studying appropriate sciences, bathing thrice a day, being always engaged in the profoundest meditation, giving all to the Deity, and living wholly on alms; these are the duties incumbent on a Sanniyási; in which should he fail, hell will be his portion.

ARUNGALA-CHEPPU.

பெரியகொலைபொய்களவுதீவாதுகாமமெ
பொருந்தாவணாதலீரைஞ்சு

வளர்பாய்தற்பிறபுருதலாருடம்வெளவ
வுளர்பழிவுலகமயக்கு

மயக்கமாரவருஞ்சிறந்தபுனைபாவாண்மையதத
நியக்குணைடுதெய்வமயக்கு

மாசுணைடுமாரகத்துநினைறைபடுத்தல
யாசனைடூடமெனல
உளைடுமருந்தோடுறையுளுபகரணை
கொளைதியதானகாவதம

The slaughter of animals with perfect senses, falsehood, theft, irregular desire, and the accumulation of wealth, which are the five heinous sins.

Throwing oneself from a mountain or into a fire, and bathing in sacred rivers; these are called worldly delusions.

Worshipping Gods subject to delusion, partiality, or anger; this folly is delusion respecting the Deity.

Honoring those as saints who pursue a faulty path; this is heretical folly.

To furnish food, physic, lodging and all needful aid to holy men, are the four special duties of a house-holder.

ARANERI-CHA'RAM.

பிசையுமையமுமிடுபபிறனுர
நிசையுநோகுகாதுபாயமொரீஇ - நிசையுங
கொலைவினைமகாதுதுகைகாடுதுணைவாழ்வதே
யில்வாழ்கனைகுயெனவுமியலபு

விருந்துபுறந்தானவேளாண்மைசெயயான
பெருந்தகைகுவனையுமேபணை - பிரிதுபாயக்
கலிலானகடுஞ்சிவிதுமறுகாணிடாழுதுமை
தில்வாழ்கனைகுயெனபதிருள.

Alms to holy men and to the poor; never to behold the wife of another, utterly to eschew falsehood; to keep oneself from slaughter; and to eat after giving food to others: so to live, is declared to be the essential nature of domestic duties.

He who receiveth not guests hospitably, who is not generous, who doth not honor the truly worthy, or avoideth not sin by forsaking the world; by thus acting is said to darken the domestic state.

OBSERVANCES OF THE KETI.

ARUNGALA-CHEPPU.

கொலவிலுதலினையநிலையுறறதுறதி
றவியாய்மாவிரதமாம:

பறவுருவுசெறறமேசுறறநதொடரபடாத
மூறறுந துறகபபடும

To refrain wholly from the practise of the five heinous sins, of which the destruction of creatures is the chief, is perfect devotion.

All mundane affection, anger, and connection with relations must be totally avoided.

ARĀNERĪ-CHA'RAM.

மெயமைமொபாறையுடனமைதிமனமநவமடகதல
சமமமெயானறினமைதுறதலடமை - நனமை
நிறமபாவிதநதரிதநதிலாடலன
வறமபதமானறகுமை

அறிவுடபெருகியாகாரதீகவி
லொறினைதமெவிமையாபோற றிச - செறிவிலன
மனறுயிரோமபுதலைதிகாலனாணை

தனவிறபுயகொலவு

Truth, humility, respect, devotion, temperance, impartiality, the forsaking of all things, retirement, benevolence, and pertinacious abstinence; the devotee who is endowed with these ten virtues possesses the highest qualities.

Constantly encreasing in knowledge, and being divested of all selfish feeling, he ought to keep the five senses in subjection, but yet to cherish them, and thus, protecting all living, he should make wisdom flourish.

Slaughter, it will be observed is forbidden, to the Smárta Grahast,ha, as well as the Srávaca, but the acceptation of the word with the respec-

tive sects differs materially. In the first case it is qualified by the epithet *criminal*, and applies to the slaying of animals by Bráhmans, except for sacrifice, and by other castes in any mode contrary to the established ordinances. In the latter case, where it is qualified by the epithet *great*, it extends to the destruction of animal life on any account, bloody sacrifices not being offered by the Jainer, and even to the use of vegetables, or vegetable productions in which the principle of life remains, such as roots of all kinds, fresh fruit and fresh grain; this, however, though not accounted meritorious, is partially permitted to the Srávaca, but wholly forbidden to the Yeti.—In this respect there is difference worthy of notice between the followers of the three religions which had their origin in India. Those who observe the ordinances of the Sruti and Smriti are permitted both to slaughter animals and to eat their flesh according to prescribed rules; the Bauddhas are forbidden to slaughter animals, but it is lawful for them to eat their flesh when slain by others; both the slaughter of animals and the use of their flesh are forbidden to the Jainas, who are, also, much more restricted in the use of vegetable food than the others. This distinction is the cause of a deadly feud between the last mentioned sects. The Jaina objects to flesh being eaten by the Bhaudd,ha as being contrary to the precept both are bound to observe; that is ಹಿಂಸೆಯು ಮಹಾಪಾತಕವಲ್ಲವೇ, *to refrain from slaughter is the highest duty* The Bauddha replies,—I incur sin only by slaying animals, not by eating their flesh when slain by others. The Jaina answers,—You incur sin in either case, for by using their flesh, you encourage those who expose it for sale in the market, and are, therefore, the primary cause of the destruction of the animals they slay.

The Brahmachári only is prohibited by the Smritis from taking food during the night; but this is forbidden generally to the Jainer, and the reasons assigned are that ants and other small animals cannot then be seen and might, therefore, be unconsciously swallowed with the food, and that Bhútas, Bétálas and other demons, who might cause defilement by eating out of the same dish, are then wandering about.

The *Sra'vacah*, ಶ್ರಾವಕಃ, is of three grades; the *Jaghanyam*, ಜಘನ್ಯಂ, the *Madhyamam*, ಮಧ್ಯಂ, and the *Ut'tamam*, ಉತ್ತಮಂ. The first are the worldly sort who though professing the religion are scarcely considered as belonging to this community; the second are more strict in diet and correct in religious observance; the third, though still continuing in the marriage state, practise merely the same austerities as the Yeti. The second of these comprehends the great body of the Jaina Laity, and by them the following rules, in addition to those already stated, should be observed. They are collected from *Retnacaran'dacam*, ರತ್ನಕರಂಡಕಂ *the cabinet of jewels*, the original of the Tamil abridgement quoted under the similar title of *Arungala-cheppu*,

அருகன்செபடி.—Those things which a Madhyama Srávaca should observe are as follows:—He should have a firm faith in Jinéswara, the Lord of the three worlds, who is crowned by a triple umbrella, and whose appearance is most glorious, placing, as it were, his feet on the core of the heart; he should be zealous for the truth; should consider virtue as the friend and sin as the enemy of life; should clearly comprehend the difference between heaven and final beatitude; when repeating his daily prayers and performing his devotion in the morning, noon and evening, he should offer libations of water, Árghyam, to the Divine Being only, who is worshipped by all living:—he should practise four kinds of discipline, by never passing the bounds of the country in which he resides, by vowing the performance of good works, by fasting on alternate days and by honoring religious persons: on the four Parvams, namely on the eighth and fourteenth day of the moon and on the day of the new and full moon, he should observe a fast as strict as his strength will allow.—Those things he should avoid are:—inordinate care for worldly wealth: the several kinds of fear, namely the dread of this world and of the other, the dread of inability and of the discovery of the thoughts, the dread of death, of destiny and of disease: the desire either of living longer or of dying sooner: gambling, eating flesh-meat, drinking spirits, frequenting the company of harlots, hunting, seducing the wives of others, and theft, which are the seven causes of affliction: the offering of libations of water to the Sun; bathing during eclipses; worshipping the fire with various rites as a deity; prostration behind a cow; the consecration of precious stones, vehicles and weapons; bathing in the sea and in rivers, as a purification from sin; the dedication of mounds of earth and stones; suicide by falling from a mountain or into the fire, these and all similar worldly follies: also the superstitious folly of worshipping Gods, influenced by affection or aversion, for the purpose of obtaining special endowments; and the heretical folly of believing that to be the true path in which those walk, who are involved in the whirlpool of life, and debased by avarice and the destruction of creatures: eating of the fruit of the Fig-tree, the Arasu, the Á'l, the Callâl, or the Ilandei, which all contain animalculæ, or of honey. Moreover he must not receive as Gods those that are not Gods, as Gurus those who are not Gurus, or as the principles of nature (tatwa) those which are not such; and he must abstain from three things, namely, from quitting his native place, from giving to others either weapons or tools by which life may be destroyed, and from excess in gratifying the senses, either in minor pleasures, as in smelling perfumes, or listening to music, or in higher gratifications, as in eating delicious meats, or enjoying the society of beautiful women.

இல்வாழ்வான் *one who lives in domestic happiness, a house-holder;* composed of இல் a house and வாழ்வான் the fu. pro. part. sing. in the masc. of வாழ்தல் *to live, flourish.*—என்பான் *he may be called;* the

3rd per. fu. sing. of என்றல் to say.—இயல்பு *nature, quality.*—உடைய *having;* the indef. part. of the appellative root உடை *possess.* அறம் *virtue* is here understood and இயல்புடைய, therefore, means *possessing the quality of virtue.*—மூவர்க்கு *to the three persons.*—நல்ல *good.*—ஆற்றில் *in the way;* the 7th or loc. case of ஆறு.—நின்று *standing;* the gen: of நிற்றல். The final ல் of the preceding term coalescing with the initial நி converts it by Sandhi to வி.—துணை *an aid.*

II.

துறந்தாரகத்துவாத்துவாரகும்

இறந்தாரகுமிலவாழ்வானெனப்பான்றுணை

Domestic virtue is to him ascribed, (உ)
Whose care befriends the pious and the poor
And aids departed souls.

"The pious"—by supplying both their own wants and those of their families, so as to prevent the interruption of their religious duties; "the poor"—by alms; and "departed souls"—by performing the funeral rites for strangers or for those who leave no relations to discharge this duty, thereby securing to them the attainment of happiness in a future state of existence.

Piety towards the dead by performing, or supplying the means of performing the rites of cremation or sepulture for those to whom otherwise these duties would not paid, is considered by the Hindus as peculiarly meritorious; for, according to their belief, in which they agree with the nations of ancient Europe, it is these ceremonies that facilitate the progress of the soul towards it's destination in the next life; each act, as they proceed, producing successively a corresponding change in the condition of the disembodied spirit, until it again connects itself with material substance, in this, or in some superior or inferior world, or, should it be divested of all affection for matter, until it is received into that blissful state in which it is liable to no further change.

துறந்தவர்களும் *to those who have renounced the world, to religious men;* The pron. part. past of துறத்தல் *to renounce, forsake,* in the masc. plu. and dat. case. This and the last term with which it is conjoined are instances of the 3rd per. of the v. used as a part.—துவறாதவர்களும் *and to those who have no sensual enjoyment, to the indigent,* the plu. of the neg. pron. masc. of துதல் which signifies primarily *to eat.*

secondarily *to enjoy* by any of the organs of sense.—இறந்தாரகும *and to those who have died;* the same as the first term, from இறத்தல் *to die.* These three terms are united by the conjunction உம repeated after each.—இல்வா வாழ்வ *a house-holder.*—எனபான *may be called.*—தூண் *the protection;* this term is here, as in other places, used personally.

III.

தென்புலதெதாஎதெயவமவிருந்தெதாகக்கு
னனறுங்
ங்கமடுலதெதாறேறுமபறவெலி (க)

Thine ancestors deceased, thy God, thy guest
Thy relatives, thyself; these cherished, know
Of life the five great duties are fulfilled.

"Of life"—This is understood in the original, the "*five duties*" stated being those of domestic life, or of the second order; which, following the principles established in the preceded Chapter, may be referred to the sources, whence all virtuous impulse really derives its origin,—to the desire of avoiding pain or of sharing pleasure.

This couplet intimately corresponds with following, being the 27th verse of the Third Chapter of Menu "On Marriage or the Second order."

ஒவுதாதியி ஜுதவாநாம்உி துதிணாதோதுநஜூயம்
நதிவ்வெதி உம்ஊாநாதூ ஜூவுநநவுஜிஉதி

The Deity, his guest, his dependants, his deceased ancestors, and himself; He who does not duely *maintain these five, though he breathe, lives not.*

In the context to this verse are described the *PANCHA-MAHÁYEJNYAH,*

பஞ்ச மஹா யஜ்ஞம், or *five great sacraments*, which it is incumbent on every house-holder to perform and for which he maintains his domestic fires. Each of these has reference to one of the duties prescribed by Menu and alluded to by Tiruvalluver, and collectively embrace the whole of the daily rites, whether 'Srauta or Smárta, previously explained.—The first is that which relates to *duty* towards himself, and by which he acquires that perfect knowledge that enables him to maintain right and eschew evil; it is called *Ahutam*, அஹுதம், *unoffered*, and is the same as Swádhyáyah, the study of the Scriptures. The second regards the *duty* of religion, it is called *Hútam*, ஹுதம், *offered*, and consists in the oblations in fire in the A'dhánam, Agnihótram and other rites; it is the sa-

crament of the deities. The third illustrates the *duty* of benevolence, not merely towards relations and friends, but towards all animated beings; its name is *Prahutam*, ப்ரஹுதம் *well-offered*, and it is performed by offering dressed food to living creatures; it is the sacrament of spirits, that is of *living spirits*, whence ensues animal life, not *rational souls*. The fourth relates to the *duty* of hospitality, it is named *Bra'hmya-hútam*, ப்ராஹ்ம்ய ஹுதம், *offered to Bráhmans and others*, and is explained to be the reception of guests with due respect; it is the sacrament of men. The fifth, which regards the *duty* owed to deceased ancestors, is called *Prásitam*, ப்ராஸிதம், *well eaten*, and is completed, by satisfying the Manes, either by the simple Terpana libation, or by the performance of the daily 'Srádd,ham.

தென்புலத்தார, from தென *the south* and புலம *a place*, because the *Manes* are supposed to inhabit the southern regions, *ancestors*.—தெய்வம *the Divinity*. This is a Sanscrit word, in which language தைவதம in the neu. and தைவம் in the masc. have the same signification; etymologists derive them from the word திவ் *shine*.—விருந்து *guests*.—ஒக்கல் *relations*. The word means *propinquity*, but is here used personally.—தான *himself*. The final ல and initial த here coalesce and are converted to ற.—ஈன்றது the ger. of ஈன்றல்: it may here be

considered expletive.—அகர *thus*.—ஐம்புலத்தாறு, from ஐம் five and புலம் as before, *in five places*: the obl. used for the loc.—ஆறு the *right way*.—ஒம்பல் *to preserve*.—தலை, *is the chief*, lit. *the head*. The ல and த are here changed as before.

IV.

இனபுமறனிலமுனைடதாயினிலவாழகனை
பணபுமபய னிமதி (௫)

If love and virtue be thy constant guests,

Domestic life is blest and finds in these It's object and reward.

"It's object and reward"—The word here rendered *object* is பண *nature, quality*, and is thus explained by Parimèl-azhager,—இல்லாடகுகுணை றகுமுஞுசானறுகாதவதியிலறகுகடைடுபாகாமையினவபுடைமப ணபாயிறறு *As the duties of domestic life cannot otherwise be rightly and completely discharged, without one mind, by the husband and wife, the possession of affection is an essential quality (or necessary condition, or main object).*

The words with which the second line of this version concludes, though not in the original, are added to complete the sense here indicated.

அன்பும் *love, affection.*—அறனும் *and virtue.*—உடைதாயின் *if possessed*; compounded of உடைதது the 3rd per. neu. of the appellative root உடை and ஆயின் *if*, the subj. of ஆதல் *to become.*—இல்வாழ்கைக் *of domestic life*; a comp. from இல் *a house* and வாழ்கை a derivative from வாழ்தல் *to live, flourish.*—பண்பு *the quality, condition.*—பயன் *fruit, benefit, reward.*—உம் *and*; the preceding terms are united by the repetition of this conj. of which the first, to preserve the full force of the expression, may be rendered *both* and the second *and.*—அது *that is.* The connected version of the sentence இல்வாழ்கைப் பண்பும் பயனும் அது, the subs. v. being supplied, is—*it (virtue) is both the condition and reward of domestic life.*

V.

துறந்தார்ப் பெருமை துணைக்கூறின் வையத்
துறைவாழ்க்கை யேற்றார்ப் பெருமைத்தற் றுடைத்து (அ)

He who from virtue swerves not, but her path
To others shews, gained in domestic life,
More merit hath than the Recluse can boast.

"Merit"—The word in the original நோனமை means *religious merit;* the virtue derived from seclusion and penance Tiruvalluver, justly concluding that active virtue must be more meritorious in the eyes of the Deity, than the passive virtue of the recluse, here maintains its superiority.—His commentator, however, says,—நோறலாகிலிலக்கணவரதமனமையுறற நோயிலிலவா ழ்வாரதினிலிறோறயிறனையுறற நோயுமிலபாறுதலினமையினிறோற பாரினோனமையுடைத்தெனறார *As penitents endure only the pains which they themselves suffer, and not, also, like those in the state of house-holders, the pains which others suffer, endurance is less in the state of a penitent, and, therefore, the Author says that their merit is greater than that of penitents.*

There is a work in Tamil, evidently of a modern date, entitled Magà-nídi-súláman'i (மகாநீதிசூளாமணி), in which a couplet from each Chapter though the three Books of the Cúral is worked into a stanza addressed to Irangésara, the Deity of the holy-place of Srirangam, and to which a short story by

way of illustration is appended. The verse selected from this Chapter, which immediately precedes the one here translated and, though differently expressed, is of the same import, is included in the following quotation. The intention of the example, which accompanies it, is to shew, that the merit arising from a due performance of domestic duties is so great, as to extend even to the casual connections of the party, and to induce the Gods to bestow their favors on those who have not only not conciliated them, but have worshipped at other altars.

பதுடனெனினிலல்லபாரதெய்வகோணடெனினு
இதனல்தொழாழுவாரினெய்வகொ - னிதனை

இயல்பினுணினிலவாழுகைகவாழுபவரெனனபான
மூயலவாருளெனலல்லாரதெய்வ - எதி

பிறராதவிண் ஒதவராதவிண் யறிவுபுரை தனவுணதாகுற்ற
துடையகுறிமபாதாங்குகையிதை வைதுவகை ஒவனவியாட்டுயி
யலுடனெவாழுவதிகலுலுனவலிலவாழுகைசுழுசாரி பலுசாகவின் மத
யிலிரு பூரி முவணயிலில் தபகடணலுங்ற பெயரகலுகுரு தலினைமயாள
வுனைறு குரவிலை திருவுளமபற றியருளினா - அதறகுகாரணம - கரு
சனூராழுவாரிலவாழுகைக நபபாமனடாதது தமகரு ஒருபயிறு தினாயாக
விருதபதிறதுவிடதுளளாரகுமபதவிடகாதிகுமபடிகதுரிடபவாக்க
ருடராயசெவனைறுதருள - அதபபதிறுறுவிடதிடையோருமபாளுசார
தநிநிகளாகியவையிடடனைவர்ளைகயிலுற றுவகனைபூருவகைகொமபைப
பிடிகைகளிலவில் விடதுறுவைவகபாயிருகைபிறுமென றுழுவாரோ நீபரமப
தகதகைகழுதருளு மெனன வபதிபோது ஆழுவாரீஸ்வரவண டினட விஸ்வ
ரனசகுசகளாயுதபாணியாயகருடவாகனருடராய வதபதிறுறுவிட
டையாகவிருயுகூடவனைழுதகுகொணடுபோகபபேதுபபறறுநிலைற
தனதிடதுதுறபறதறினாறுதவசுபணனியாருவாகவிரகூடவுழுத
துபபோனபெரிலவிலியபாதலாறுகிதபபாமனடாதநிகலுனறுசு
பனறுகிறபோகவிலுதவினைமயானவனனறுசாவிலுவதவறவாறு

*The Azhwàr (saint) who dwelt in this holy-place entered into the highest felicity with fourteen other householders, O Irangésara! because ever,—*HE WHO LIVETH IN THE DISCHARGE OF ALL DOMESTIC DUTIES, ACCORDING TO THEIR TRUE NATURE, IS CHIEF AMONG DEVOTEES.

The house-holder, living according to the rules of his order and performing the five sacraments, by which the honors due to the manes and lares, the duties of hospitality, his own-self, and his family are maintained, is superior to those who practise austerities on spikes and needles in the midst of five fires: thus in this couplet he hath been pleased to declare his sacred mind. Of this the following is an example. While Canjenìr Azhwàr discharged without failure all the duties of domestic life, the bull-borne deity, Siven, was pleased to appear to offer to him and to fourteen other house-holders, who

had occasionally assisted him with fire for the performance of the rites of hospitality, eternal felicity. These fourteen house-holders, being of the Pánchrátri sect of Vaitan'aver, said,—"we will not seize on a branch of the brittle Murungei; we believe in Vitún'u only: go thou alone, O A'zhwàr, to heaven." Then the A'zhwár having entreated I'swaren, he appeared in the form of the eagle-borne deity, bearing the sancu and chacram (the ensigns of Vishnu), and taking with him the fourteen house-holders to heaven, they attained to a high state of happiness. There was not any taken with them, who had forsaken the duties of domestic life, and, retiring from that state, had addicted themselves to the practice of religious austerities; therefore, it is said, that the house-holder who dischargeth fully his domestic duties is superior to those who practise austere penance.

In the 4th Canto of the Témbàvan'i, பாண்டவதூதம், Víra-màmuni introduces a controversy between the youthful Joseph, who, desirous of leading a life of devotion, had retired to wilderness, and an Angel in the form of an old-man, on the relative merits of seclusion and social life: from this the following extract is taken.

காடொறுங்கனிந்தசாதனறகலியெனதனனெறு
கோடுறுமரமூதலவிண்ணந்கோடுதலெனறெறிவவர
நீடுறுமுளனுமூளனுமீதலெனசயதுறவெனபார
மீடுறுநூலொனனவிளமபிறனினவலிடாதே

காயொடுமரதநதாறுபோறகுடதுறவருணமெவஞ்சி
யெயொடுநெருகுகுகாலிவினைழநதுதாமெறுகனனெறு
தியொடுகுணழமறெறருஞசெவுறசிசுதனனெறு
தாயுடுணரெவாயெனனுசெசாற றிறனெரவனமமா

பெறறறமனிநதனலெலையிறாமவிவிவிநதசாதீ
யறறறொடிதனபோழனறதிபாலெவடகைப
பறறறுணாதிபுளமபறறியநசையிலெவநதா
லிறறறுறுதியனறெவனறவனரியருளெ

நிலவிடமெவ்வழுற செனுலகெய்தலிவணது
கொலவன தறந்தனவனகுகானாநதகாலிவியுமெவமெபா
தொலாதொழுகுள்ளதியலிலொருமனறி
வாலிசிடதாலகானமநதனெயனனசானனென

" *Is it preferable to present daily the honey-dropping fruits, or to offer at once the tree with all it's branches?" for, said the youth, " the learned say that for the devotee to offer himself and all that he possesseth is perfect devotion.?"*

" *O thou who art possessed of pure knowledge" said the old man, " whether as it preferable that a man, offering, as it were, the tree with all its fruits, should*

dwell alone in

the wilderness, choaked with bambus, and

attached only to the

practice of austere penance, or that he should conduct others involved in sin, in the right path?"

" *O excellent man who art adorned by virtue," said the eminent Joseph, " is it right, that, while a man is instructing others to assuage the fire of passion he himself should be exposed to be consumed by it, like a man whose own house is burned while he runs to quench the flames which have caught his neighbour's house?"*

" *If thou art desirous of being where no sin is, thou must seek that place in heaven; even when retired to the wilderness, the assylum of innocence, the war of the passions may still rage; freedom from sin proceeds from strength of mind, not from difference of place, O my son!" replied the Sage.*

The argument is thus continued through many stanzas, the disguised Angel maintaining the superiority of domestic virtues and the youthful Saint extolling the virtue of retirement. It concludes with the following verses.

பாறகலந்திடுதுணைர்பாலுனறுமபணபுலிலால
மறகலந்தாரதெயியானவெயிறுனதிதமப
பாறகலந்தசதமறபபுனனியதுறவுயதத
சாறகலந்தியலபெயறுதிதியமெனறுனபாலன

தெருடருனரவிறசானறெனசடவாததுவிசசாவா
னருடகுனாவனுகமருடபாறயிகமறற
மருடகுயதிரமாடமதனயிருதெபாற
பாருடகுநாடழனவுமபாதுறவியுடனறு

" Like milk mixed with water, which by deluting it decreases its natural properties, or like a lamp burning before the beams of the bright-rayed sun shining on high," said the youth, " are all other virtues, which in truth are only sound, and can these, therefore, add any thing to the high eminence acquired by devotion?

The Sage of lucid intellect tenderly embracing the youth Said; " As the stars surround the moon, may not benevolence, knowledge, affection, constancy, forbearance, liberality and other unillusive virtues adorn devotion though it be practised in a Country abounding in every species of wealth.

ஆறறின *in the road* of virtue; the loc. case of ஆறறு *a way, road.*— ஒழுகல் *causing to proceed regularly*, that is *causing* others *to be regular*: the ger. of the causal of ஒழுகல் *to proceed regularly, to act according to rule.*— அறன *virtue.*—இழுகுதல் *slackening*; this is the neg. ger. of இழுகல், which signifies primarily *to pull, draw out*, and, secon-

darily. *to attenuate by pulling, slacken.*—இல்வாழ்கை *the householder*; this term is used personally for இல்வாழ்வான்: many instances of similar substitutions occur in this work.—தோறபாரின *than hermits, recluses*; an appellative from தோறபு *penance* in the 5th case or abl. of comparison.—தவஞ்செய் *penance*, also *the merit or virtue obtained by religious exercises*, either the act or the consequence of the act; it is a derivative from தவ *to be patient, to endure*, whence, also, comes தோறற்ற *to perform penance.*—உடைத்து *hath*; the 3rd per: neu: of உடை.

VI.

வையத்துவாழ்வாங்குவாழ்பவனவான்
றையுந்
தெய்வத்துள்வைக்கப்படும் (ஐ).

Who in domestic joy thus lives on earth
May with the Gods, heaven's denizens, be ranked.

"May with the Gods—be ranked"—Either because of the great felicity they actually enjoy, or because they are sure of being rewarded for the perfect discharge of their duties by being received into the celestial abodes among the Gods. Perimèl-azhager inclines to the latter interpretation—இனிதே வாழ்வதற்கு ஏதுவாகிய தன் தவத்தினால் தெய்வத்தானையுள் வைக்கப்படுமென்றார் *As he will hereafter enjoy the fruit of his virtue as a God, the Author says he may be ranked among the Gods.*

வையத்தூ *on the earth;* the obl. the seventh or loc. case of வையம் *the earth.*—வாழ்வு *domestic felicity.*—ஆகு *so;* this term properly corresponds with அவ்விடம *there, in that place,* but sometimes, as in the present instance, it has the meaning of அப்படி *so, in that manner.*—வாழ்பவன் *he who lives;* the part. fu. masc. sing. of வாழ்தல், used indefinitely.—வான் *Heaven.*—உறைவது *that frequent:* the fu. part. of உறைதல் *to croud together, thicken, coagulate:* உறைதல் is here used fig. for மொய்த்தல் *to swarm.*—தேவர்தம்மூ *among the gods;* the fifth or loc. case sing. used in a plu. or general sense and formed from the obl. by உள் with the sense of the pre. *on*, but signifying properly the *interior*. The sentence வாழ்வையுறைவதுபோல், which

cannot be translated literally, may be explained by the corresponding phrase கூண்டையுறைதேனீக்கள் *the bees which swarm in the hive*, or தோப்பையுமாங்கள் *the trees which cluster in the grove.*—வைக்கப்படும் *may be placed;* the inf. of வைத்தல் *to place*, compounded with the third pers. neu. fu. sing. of படுதல் *to suffer*, to form the passive voice.

ILLUSTRATIONS.

In adding the following illustrations, I cannot refrain from making an observation suggested by the fourth verse of the extract from the Cúrma-puráńam, as immediately connected with the subject of the succeeding Chapter.—The Indian moralists place the indulgence of the passion of love, abstractedly considered, among things wholly indifferent, and productive neither of vice nor virtue; they account it, consequently, in itself neither blameable nor praise worthy. In India, therefore, the feelings of nature have never been sacrificed on the altars of superstition, nor the primary command of the Creator to his creatures annulled by *human* institutions: the preservation of the established order of society is regarded as the guiding principle in regulating the intercourse of the sexes, and hence, besides the variation of national custom, every separate tribe displays some difference in this respect. Among all, however, celebacy is in no esteem; on the contrary, when, it unhappily falls to the lot of an individual (as in the case of a betrothed virgin of a superior caste whose husband dies before consummation) it is considered the severest infliction of a retributive destiny. Terms equivalent to the word chastity, are here, therefore, confined to *matronal chastity*; thus in Tamil கற்பிற்கினாள and in Sanscrit பதிவ்ரதாஸ்த்ரீ *a chaste woman*, though not inapplicable to the unmarried, usually convey ideas of conjugal fidelity, not of "single blessedness."

CA'SI-CA'NDAM.

இறகுதினாரகுபிரவுரைகருதனித
தூறகுதினாகடருதபடரயீதலா
லெறகதவாதுயரிலெற்றமாறறுதல
சிறகதெனலவினிதுனாருதிறிலுன

By affording due assistance to departed spirits, to the poor and to the devout, he determined in his mind that he would not swerve from virtue, but would discharge every duty of domestic life.

பெறறறிவுகொணடருதிபெறதன
மறறியாவுமனததிலவினைந்திடா
லிறறிறமாயிலாகியிருகுநர
மூறறுதீதுவரதமுழுதுமூருநிலெ

They who enjoy what they possess, and have divested their minds of covetousness for all they do not possess, not only perform with correctness their domestic duties, but excel every species of devotees.

SCANDAM.

ஆயினுமாடனபுறுமறதனதருதலாறறு
மாயதவனனெனறிதுடனகலபுரிவாயென

மாயமிகுகாமவிடமவநதறுகிலமமன
மேயவிதிகாடபிறுமவிலகஙகியிடலாமோ

If, before thou hast fulfilled the pleasing duties of conjugal life, thou desirest to enter the excellent path of pure devotion, and if the poison of all deluding desire then infect thee, alas! can it be expelled even though fate itself should protect thee?

தறநதவரகளெவணடியதாரதுபபுளலகி
யிறநதவரகளகாமுறுத்ருகடனியறறி
யறமபலவுமாறறிருகதாமபுலனறையலலாற
பிறநததெனறியாலுளதோரபெருதவியாதோ

To afford to devout men the assistance they require, duely to discharge the debt demanded by departed spirits, and, displaying all the virtues of the domestic order, to perform the duties of hospitality, is there in human life a greater degree of charity than this?

PAZHA-MOZHI.

ஏவலானைமெசயதுவிருதிதாமபிவலகனதது
வாளாணமையாலுமவனியராயத - தாளாணமை
தாழகுமடகொளிராயவருநதாத
வாழகலகிருநதுதவினது

They who discharge munificently the duties of hospitality must be strong swordsmen in the field of battle, and, in no wise yielding to sloth, must be in continual practice, for without constant care the duties of domestic life cannot be maintained.

BA'RADAM.

ஒல்லையிறறருமகளுகுடனதையாயதநமக
மெலலியறறவசசதநிருழியனமகமபுரித
ருலவலியெவிருநதாமபுதலிறாதனநதாடாமை
யிலலறதநிரைசயகெயனறருமறையிசைகுமை

To unite freely in fellowship with every virtue, but to fear with infinite dread to be in fellowship with vice; to discharge with exactitude the offices of religion; to practise hospitality in it's ancient purity; and on no account to touch the wealth of another: these the sacred Scriptures have declared to be the duties that those in a domestic state ought to perform.

சுறபுலீகஙகறகாதவியுடனகடனலானறும
பொறபுலீகதறபபுரநதரலவிருநதுடனபொரிதற
கறபயனறருமாறறலாகதுவுடனியகக
ளிறபதநதிறமதிரைடாவதாசிரமம

எஞஞோரகதகலவிருமறபவைகளிடரகவினபவறறும
வாவிலாகருநதினபுலதரகநமபுவுசெயபவறை
மானுஷ்திபனசிருடதுயைமவருளிபபவறறை
தானுபோகுறுமிலறநதுவிடினமாதா

சரதமார்ருளவளரறருசவுசநறகடனகள
விரதமாகவெபூனைடநதுவிளவியுரியறறிப
பரதனமபரதர்ராகுகளவிளைழவிலானபயிற
விரதவினசாலாயிலெறறியறறுதெவானியலபு

ஜூசிரமூனறிடததுபிலெறததொ
ருதரிகருமூறறியனதெயனறநதாணையய
தெபெரியவிலெறததாறுகதெகமமெயநிற
தெபரிநியற றுமறறுகளெவெவ்மபெறுமாதெறனதெரு
தெசுடையாயுனொதநிரெயபபரமனனெற

தெசபுவனதெகுருமமாதெரமதெரநது
தெசூறுமுமரகருததமனறிகூடா
தனிவிகழுமபெறறிபெயனறினைகளொறுனை

விதனதையாதுசொவெனனமெயுழுவபறபவ
வியாபாரருதெகாபுரதநிறுமபுசெயத
திதனையசெயவொதெவிததுமெயறு
மிவெசுநிதறு முமறனமெமினியியமபுகதெகனெமெ
வுதமமாமவிதலெதசுருகிநாகிநதுசாறற
இனாவனமெகவ்மறிநதுலாதனமறறுமெ
வெதமழுதுழுபுரிதறனவரெ
மநிதநதாதெவாதெவானிகதினவாயதல

நனமுறையாறபெதினாவனெனெமாமப

னலவினகனைகடமைதாழுமபுசெயவோர
மனமுனறதியதவணயாளதிவானசொலவழாமல
வருசுவணபொயயறமுழுகினவகணலும
பொனமணியாபரணமடலாயுதாதி
போகமறகாமமாதுனறவலவி
னனமுதலாமபலபணடஙகளுமுனடாரு
னினபதுநாலவருணதிதாரடுநீரமை

எகருவதுதானதிதாழிலா

னெனிலுபரடு

ழீழமறமவழாதுகஙியிலாளாது
மொகதலொடுகடவுளாதெனபுலதுதாரகனபா

லுறுமுறையாறகடனியறறியதிதியாகித
தகமமினபுருதவருகனபாலனை
நதுபலரகுபகாரமியறறிதுயதது

11

மிகபாதனதானமவிருமபாருக
வினகுநலறகுதெதாரகுமவிதியாமாதா

4 "*Wedded to a chaste and beautiful wife, to cause the beauty of the three religious orders to increase; to eat always with a worthy guest; to pursue the middle course in all paths, which affords the fruit of virtue; this is the domestic state or the second Asramam.*

"*He embraceth every virtue, pertaining to the bounteous state of domesticity, who, in the performance of his own duties, defendeth others from affliction; who giveth delight to the Gods and to his ancestors; and who extendeth the creation of the venerated Lord of the Védas* (i. e. *by leaving a numerous posterity*).

"*To be devoutly attached to truth; to be perfect in benevolence; to increase in virtue; to adhere to purity of life and to his other duties; to offer the five daily oblations; not to covet the wife or the wealth of another; O thou whose words flow sweetly from thy lips! such is the nature of him, who performs fully the duties of domestic life.*"

"*Thou, Lord, hath declared that it is the duty of him who dwelleth in domestic felicity to support those in the three other orders; if wealth be acquired by the house-holder of whom thou hast spoken, he may well discharge all duties incumbent on him; teach me, therefore, O glorious being! how wealth is to be acquired.*" *Then the Most High said*—"*hear the things I shall speak: when virtue and pleasure are well considered it will appear that without wealth none can rely on them.*" *He then began to declare the means by which wealth was to be acquired.*

"*By learning, by eloquence, by husbandry, by various kinds of trafic, by grazing cattle, by servile labor, and by similar means may wealth be obtained. Hear me now declare in what manner in a man should conduct himself in these occupations: learning taught without vanity, is the most eminent; eloquence should be displayed when occasion demands it; in husbandry sloth should be carefully avoided; and, knowing his means, the merchant should conduct his business with the strictest honesty.*

"*The herds of kine should by skilful management be protected from hunger; those employed in servile duties should discharge them with fidelity,*

and, not neglecting the orders of their superiors, should in all their conduct avoid deceit and falsehood: these occupations will give gold, jewels and ornaments, success, long life, fame, pleasure, virtue, the delights of love and other enjoyments, and, besides all here enumerated, will afford stores of rice and all other grain:—these are the modes in which the four castes may, in the practice of their duties, accumulate wealth.

" Of whatever caste or employment a man may be, he should accumulate wealth without swerving from virtue; with his wife and his kinsfolk, he should perform with zeal the prescribed duties towards the Gods and towards his ancestors; to his occasional guests, after they have entered his respectable dwelling, he should distribute food with kindness, and, having paid due attention to all others, he should take his own meal: above all things he should be conspicuous for never coveting the wife or the wealth of another. These rules apply equally to all the four castes."

CU'RMA-PURA'N'AM.

அருமாமகளுசெயதொழுதகுமமொழியாதியறறவருமறைக
ளுனாசெயொழுகுகதனனொழுகலபநூகுலவசமியறறறம
தருமமிழுகுகாதநாடுதிவரனதுயாருகாறகணவழருதல
பொருவிறவாவெயகுதாழுதலபுகனறவிலவாழுரகுனை

புரிநதபோவமறையாதுபுகறவிதவணதுமையாவருக்குமம
வருநதினரகவினையவன்களசெயயதிவணதுமிழுதரனை
திருநதுமாழுகுகநதிறமபாணமிறறவிதவணதுமடுகெனி னும
விருநதினைதுகரவதலவொலவாளாறுகரதலவிடுவணதும

காமமெவ்விமயக்கமுதநீமையெவையுங்கழிந்திந
லொழுகுசந்தியுடற்பியன றியுணரூதாழ்தருயதநனை
தொமிலையநானமறைகிழவரபடபாற றிதிதாழு துதுயபபன்கள
பாமானஇவ்வுரமதி ழுநிறபபவனாயாதன துபபாதநருநதல்

தருமமாற றனனெனறிறபொருளகளீடறமமாழுகின
மருவுகாமநதுயதறமமூவாழுதத்வாழுதவிகழ்வனகள
புரிதலெசயாதுவபபனவேவபுரிதலுகதறெழுமொழுகல
கருவினையாதியிலிறமபுரிவாரகடெனனெறவருங்கடினாதார

அலிபுரிநதுபொருளீடலகாமந்துயதநதவினையாகா
வொலிமவலுகயின்றழியறறுகாவந்துனபமுறறிடுமம
பீலுநதருமமவிடாதொழுகுபுகுமுயிரகளவ்வதறிகு
நலிதெயகடவுளாமறறையுயிகழ்தனையமாம

To perform the great sacrifices and the rites to fire without intermission; to proceed always according to the rules laid down in the Scriptures; to offer the five daily oblations; to visit occasionally the prince of the country; that no duty may be omitted; and to worship in a temple of unequalled sanctity; these are duties of illustrious house-holders.

They must never conceal their faults, but openly confess them; without molesting any descriptions of persons, they must afford to all every assistance in their power; they must maintain, fully and without failing in any respect, all righteous usages in which their fathers delighted; and, if their meal consist only of a few greens, they must share them with a guest, carefully

avoiding to eat by themselves.

To avoid desire, anger, mental delusion and all other evil tendencies; to abstain from eating any thing but that which may be offered in the bright fire of oblations; to reverence their mother, their father, the innocent kine, and those skilled in the four Védas; and to rejoice the hearts of worthy kinsfolks by sharing with them the hospitable meal consisting of pure food;

Always to act justly; to seek riches in the path of honesty; to enjoy the pleasures of love only according to the prescribed rules of their tribe; *to live so as to obtain the applause of their town's-folk; to shun all that can occasion disgrace and to do all that can produce delight; to conduct themselves according to the custom of the world; all declare that these, performed with charity and good will, are the bounden duties of house-holders.*

Wealth must not be sought nor the pleasures of love be obtained by evil means; leave not undischarged those duties, which it is incumbent on thee to fulfil, even though the performance of these acts of virtue should be attended by pain and trouble; be careful to do good to all living, and know that to despise God and the sacred Scriptures is the most heinous of offences.

STANZAS.

ஆனறுபெருகிலெசுகிரம்பூமையுந
தேனறுவெமபசிமுதற றுயரள றறினடசு
சானறவிலெறமெலுநதனரவிலாததனி
பூனறுதேகெவ்வுகாணநனருளொவுகின றுசெ

வனபுறுசுகிரமமாமகாரகனைலுவனரது
தினபுறுவனமனவதனடதருகவிரது
தினபுசெயிலெறமனலுநதாயாபர
அனடெலுமபாவசாரநதனிகின றாசா

எமனையுமடியகருநாடியிலினருயிடுனை
முசமனையிருதலைகானமெசறிவில்லாளனாடு
மெமனையிறறுறதலாமிருதிதாகருமிம
முமனையுமேபாயுழிமொழிறடாரகளயாரா

எனனியலுவருபினியவிலததாற

கனனியமபாருடடவ்கணடுவாழுதவரவ
மெணணிறமெளியினறிவினருமொடபி
ழிலாக கனமெனனயாவருங்கருதறடாலிதது

ஒலலறநானகதுளவிழுபியத்துவிதனறுமமூனை
மலலுறவினவழுகிடுவதுபுலவிரதுமமயகுக

நலலறமெயுருதமெதழுநதிடுமளவையாநதா
யிலலறமலலதுநலலறமிலவமெயனறிசதாள

ருழுவாமெனறியினியனமூவரகருநதுனியின றுறுதுலவினயாயத
தாழுவானதெல்லாதினறுமபரதனிவாழுவருளிதா
ணுழுவாருதிருழுலகினபாதுமநறவனினபுமபெறலா
வாழுவாமெனனமபானிலவாழபவுமெனமறறையம்துளோ.

மறைறதநிறமுறறவறதறதாதுமவைதறதணலெனவணகொறெ
கறறுபபவெறறைறிரபயியறெனதமனெமுதறெர
பறறறறறதாரபற றிவெயுற றிடரபடுமைமபொறிசெறறு
முறறதறுறவுற றுபிலெவாழவினமுனிவினமுயனறனொ

The three estates of the vast earth pass through the slough of burning hunger and other evils, supported by the firm and matchless staff afforded them by the liberality of the domestic order.

The joy-giving estate of domestic life, like a mother, guards the other three estates from all affliction and, closely embracing them, nourisheth them with affection, as with milk.

Without the domestic state, which influences both present and future existence, who can say how the other three estates, instituted by the Smrïtis, namely, the assiduous student, the hermit retiring with his consort to the forest, or the anchorite divested of all mundane desires, could be supported?

As the three estates enumerated flourish by beholding the summit of the object which occupies their thoughts through the medium of the domestic state, the latter is considered by all as an incomparable eye, bright without the assistance of natural light.

Ye dispute vainly among yourselves, O Sages! when ye say that among the four established orders of life this or that is to be preferred and deceive yourselves; our revered mother, who was herself a manifestation of virtue, has said—" NO VIRTUE IS MORE EXCELLENT THAN THE VIRTUE OF DOMESTIC LIFE."

As he protecteth from affliction the three religious states, causing them constantly to flourish in happiness, unequalled by that enjoyed by the Gods in heaven, and as he obtaineth for himself both the pleasures of this world, sorrounded by the sea, and the joys of the life to come, he who liveth in domestic felicity truely liveth; can others be said to do so?

As, by the means of the domestic state, Gautamen and other Sages, who acquired and diffused various learning, having received the knowledge of the unbiassed Deity and having overcome the five organs of sense, the source of all evil, attained to a state of perfect devotion, how can it's virtue be compared with the virtue of the other estates?

Note. The foregoing verses are by Villipácam Tán'davaráya Mudeli, formerly a Student and now a Teacher in the College of Fort St. George.—The revered mother mentioned in the fifth verse is Auveiyàr, from whose work, entitled Condei-véynden, கொன்றைவேந்தன், the concluding line is cited.—In explanation of the allusions in the last line of the last verse, it is to be observed, that the Puránas represent Gautamen and other primitive Sages, as living in domestic life though retired from the world and engaged in austere devotion. This practice, though contrary to the rules prescribed by the Smritis and incompatible with the feeble nature of men in after ages, was permitted to these holy persons on account of their superior virtue, by the power of which they were able effectually to control their evil inclinations.

CHAP. VI.

மனைகாத்தகிழமை On the virtues of a wife.

The word here rendered "wife," is compounded of மனைகை *domestic happiness* and காவல் *protection, safeguard*, and signifies, *she to whose safeguard domestic happiness is intrusted.*

I.

இனதகமாணபுடையளாகிதறிகாண
டான
வளதகாளவாழகைதகுவின் (க)

To every house-hold duty fitly train'd,
The wife should to her husband be in all
A help-mate meet.

"House-hold duty"—The word rendered "duty" is மாணபு *excellence*, of which the commentator makes two distinctions, namely *good qualities* and *good acts*—நறகுணஙகளாவன - றறகதாரபடபெண இமவிருதயரதது மவறி யாரமாடருளுடனமையுமுதலாயின - நறசெயகைளாவன - வாழகைக குரியனமபொருள நிரதலடபடிடதலும - அடபறறுமிலவன மையுமாபபுவமசெயதலு முதலாயின - இதனாலஇவயிரணடுங ஙறதன்மெனப தெரிபபடடது *The good qualities of a wife are reverence to religious men, a due discharge of the rites of hospitality, compassion towards the poor, and the rest;—Her good acts are knowing and duly providing all things necessary for her house-hold, skill in the business of the kitchen, attention to established customs, and the rest;—These two species of excellence may be said to be particularized by this verse.*

The treatment of women and the rules which govern the intercourse with the sex, afford the truest creteria by which to judge of the progress that Nations have made towards perfect civilization; they mark, indeed, distinctly the boundaries between the state in which the conduct of man is regulated by fixed principles of law and morality and that in which the human

brute is influenced solely by the inordinate impulses of his own will. Aristotle justly, therefore, adduces as a proof of the uncivilized condition of the ancient Greeks, the practice which existed among them in the early ages of purchasing their wives; a practice which in proportion as they advanced from barbarity to refinement fell into disuse. The present Chapter and the illustrations appended to it, exemplify the more general opinions of the Hindus with respect to woman in the marriage state: to place in a clearer light the sentiments of the Author and of the other writers whose works are quoted, I shall premise some observations, as to the several modes of marriage allowed by the law, and shall hereafter notice certain peculiar customs regarding the commerce

of the sexes.

The Smrĭtis allow of eight descriptions of marriage, which are enumerated in the following verse of Menu (see the third Chapter, தர்மபரயணம், where each are explained at length):

ப்ராஹ்மோ தைவஸ்ததைவார்ஷ: ப்ராஜாபத்யஸ்ததாஸுர:
காந்தர்வோ ராக்ஷஸஸ்சைவ பைசாசஸ்சாஷ்டமோ(அ)தம:

1 2 3 4 5 6 7 8

The BRA'HMAH, DAIVAH, A'RSHAH, PRA'JA'PATYAH, A'SURAH, GA'NDHARVAH, RA'CSHASAH, *and, the eighth and lowest, the* PAI'SA'CHAH.

The four first of these, which are nearly the same, the bride in each being given to the bride-groom by the father or kinsmen, derive their names respectively from Brahmà, the Gods, the Manes and the Patriarchs, and are superior: the four last which are supposed to be practised by the Demons, the celestial Choristers, the Giants, and impure Spirits, are inferior. Of these the Á'sura marriage, in which the bride is purchased, and the Pais'ácha, in which she is violated when overpowered philters or intoxicating drugs, are strongly reprobated. The four first are considered the most appropriate for Bráhmans, the sixth; the seventh and, according to the commentators, the fifth, also, is permitted to them. Of these the Gándharva-vivábah, wherein mutual affection supersedes all ceremony, could only have been practised by them in former ages, as by the ancient law Bráhmans could then intermarry with women of inferior tribes; but, this being forbidden in the Cali-yuga, it follows that this mode of marriage is forbidden also, as the maidens of this caste must be betrothed before the age of puberty, under the penalty denounced in the following text (quoted from the Mádhavíyam), when they are, of course, too young to be capable of or inspiring love.

MARÍCHI-SMRÍTTI.

ഗൗരീം ഉദ്ദരേത്കന്യാം ത്രിലോകം ഗച്ഛതി ധ്രുവം
രോഹിണീം ഉദ്ദരേത്വിഷ്ണോർ ലോകം ഗച്ഛതി ധ്രുവം
കന്യാം ഉദ്ദരേത്ബ്രഹ്മലോകം രജസ്വലാം നരകം വ്രജേത്

(154)

The giver of a Gaurì (a girl of eight years of age) obtains the heaven of the celestial deities; the giver of a Róhinì (of nine years) the heaven of Vish'nu; the giver of a Canyà (of ten years), the heaven of Brahmà: and the giver of a Rajaswalì (above ten years, when the signs of puberty appear) sinks to hell.

The Rácshasa rite, in which the bride is seized violently in war, is more appropriate to the Cshatriya than to the other tribes, but this and all the other modes are common with them to the Vais'ya and S'údra, with the exception of the two first which are peculiar to Bráhmans; it being required by the

Bráhma rite, that the bride, adorned with jewels and clothed in wedding garments, should be given by her father to a bride-groom profoundly skilled in the Scriptures and the Law, and by the Daiva rite that she should be thus given to a Priest while officiating in the Sóma, Satra, or other solemn sacrifices. Thus far Menu chiefly: by other authorities (see the second Chapter of the A'chara-cándam of the Mad,haviyam) the six first only are appropriate to Bráhmans; the Rácshasah, Gánd,harva, A'sura, and Pais'achah, in the order in which they here occur, to Cshatriyas; and the Gánd,harva, Rácshasa, and Pais'acha to Vais'yas and Súdras. The three last cannot from their nature be attended, in the first instance, with much ceremony; but this does not preclude the necessity of the regular solemnization of the marriage after the bride has been secured, otherwise it is not a valid marriage. This is expressly declared in the following texts, cited in the Mád,haviyam, the first from the Dévala-Smriti and the second from *The Rules for house-hold duties*, ஸ்ரீ ஹரி உபாஸ்ய ஸ்ரீ ஹரி, of the school of Bód,háyana, one of the six Sútracáras.

DE'VALAH.

ஸாயம்ப்ராஹ்மே ஹுதாஹுதே ஸ்யாதாம் பாணிக்ரஹோ யயோ:
கந்யாயாஸ்தயோர்விவாஹே ஸாஸ்த்ரீயாக்நிஸ்து ஸாக்ஷிகம்

In the Gánd,harva and similar marriages the nuptial rites should be again performed by the three castes to whom they are lawful, taking the brightly blazing fire to witness.

BO'D,HA'YANAH.

ஸாயம்ப்ராஹ்மாதிகே ப்ராப்தே ஹுதாஹுதிர்ப்ரதாநதஹ
உத்வஹ்யோத்பாதிதே பூர்வம் ப்ராப்தாப்திர்ஹோமதஸ்தத

In each of the modes of marriage, termed Gánd,harvah, Pais'achah, and Rácshasah, possession of the bride being first obtained, the oblations should afterwards be offered (and other nuptial rites duly celebrated);

Of these eight modes of conducting the nuptial ceremony, none has been abrogated in the present age, and, according to the following precept, if the

marriage have been actually celebrated, the act must stand, however sinful in itself, and the parties are lawfully man and wife.

ஒத்த வழக்க தாயாழ்குழ ஒழி க்ய தொடி

க்ய தவழ்உர் ஹா ஒரா

நழியிழ் ஒகூரவி யொட உரி

Adoption, the appointment of a daughter to raise up a son, and the embracing either of the A'sramas: these when done cannot be set aside, all other rites are valid only by the strict observance of the rule.

The term A'srama here includes marriage, this being the initiatory rite of the second state of life; but the rule does not extend to legalize marriages within the forbidden degrees, which are annulled whenever the fact is discovered.—Of all these modes, however, those actually in practice are the first principally, the third and fourth in a less degree, and, notwithstanding it is condemned by the law-givers, the fifth very generally: instances of the seventh may occasionally occur, and the sixth, the marriage of love, is the constant theme of the Poets in India, as well as in other countries.

By the Tamil writers several of these modes are explained differently from the account here given of them from the Smritis; as will appear from the following extracts and the observations made upon them.—The nuptial rite of the Gandharvas, or, as termed in Tamil, களவு *furtive love*, being one of the subjects especially treated on by the Grammarians in the third of

the five branches, ஐந்திலக்கணம், into they have distributed the Belles Lettres, the commentators always take advantage of this circumstance to introduce a dissertation on the other seven species of the marriage ceremony; of this the following quotations are examples. The first is from the இறையனாரகப்பொருள் *A treatise on the subject-matter of Composition*, attributed to the God Siven and said to have been revealed by him directly to the members of the Tamil University at Madura, மதுரைச்சங்கம், over which he was believed to preside and occasionally to manifest his presence visibly among them. The second is from the பொருளதிகாரம் of the தொல்காப்பியம்; in this, to avoid repetition, the prose explanations of the several rites have been omitted and the metric examples only retained.

IRAIYENAR-PORUL'.

அனபிலைநந்திலைகளை வென்பபடுவதந்தனைருமணமன்ற வெட்டிலுட்டகந்திருவழகுகடினமனைபுல்வர

நடுவனபதவற்றதுதாகைகொடுத்துச்சானனவாறு - அவையாவையாவன-பிரமம-பிராசாபதியம - ஆரிடம-தெயவம - காந்தருவம - ஆசுரம - இராகதம - பைசாச்சம - என்பன

அறிவிலியாபபெரளகொடையவமையாற்றாகூடமரும பொருளிலையிராகதமபெயரிலையென்றிகூறியமற்றையார மற்றெல்லடிலையவற்றுடனுறை யமைநதியாழுபுலமையாரியவிற்றனபொருணமையனமனைபுலமைபோன

எனபதனை பொருளெனறுணரவது - பிரமமெனபது ஈறபதநிதடி
யானறு பிரமசரியமகாதாரகதுப பனனீராடலைப பிராயதசாவி யமிகல
னனிநது கொடுபபது தகாடாது விழுதேறி ருதுகாகாடசி யொருவனசு
காராது கதிநத விடதநிதாரு பாபபனகதகாவி யாடடாகது மெனபது
அஃதறிவிலெனபது - பிரசாபததியமெனபது - மைதுனகதிகாதிரதநா
ளமகள தவண்டுசசெனறுனை மறுது கொடுபபது அஃதிதாப பெனறது -
ஆரிடமெனபது - இவுமாதனை றுமபொறதகொடடுபபபொறருளமபினவா
கசசெசயதவற றிடை நீறற தகொடுபபது அஃதுபொருளதகாளெனவுணர
வது - தெயவமெனபது - தவளவியா சிரியரகது தவளவிதநீ ழுனலைதநதுக
தகொடுபப தது அஃதுதெயவமென றுவழிபடபபடடது - காநதருவமெனப
தநிருவரொதநதாரதாமைகூடுதல கூடடம அஃதியாழோரகூடடமெனறு
ணரவது - அசுரமெனபது தகாலதலி றுதகாணடானிவவுரையய தறுமவிலி
தலறறிறு னிவவுரையய தறுந தநிபன றியெயநதாலிவவுரையய தறுமாலிரூட
டபபடடானிவவுரையய தறுமெனவிவவா றுசொலலிதகாடுபபது அஃத
ருமபொருவிவணடிவிலெனபது - இராகதசமெனபது - அவடனனி றுநத
மரி றுமபெறுதலவிநதுகொளவது - பைசாசமெனபது - மூதநதாணமாடடு
நதழினருணமாடடுகளெதநதாரணமாடடுருசாரவது அஃதுபெயநதவிலெனப
படுமெ - இவவெடடுமணமூமெனறலெடடெனறுசொலலபபடடெனவெ
னவுணரக - இனிகநதிருவவழகதமெனபது நதிருவொனபாரிணதுசெசெ
யதநலவிவணபபயநதநா லொருவரகொடுபபாருமடுபபாருதனை றியிருவ
ருமமாரு பொழிலகதெநதிரபபடடுபபுணரவது அஃதுகாநதருபபமென
ம - அதறவணமெயாபபதலலிகளைவவை றுதெவணடுமெயவாசிரியன.

ORIGINAL SU'TRAM.

That which is called furtive love, pursued in the five places appropriated to amorous intercourse, the learned declare to be that among the eight species of marriage mentioned by the Sages, which is practised by the Gandarver.

Eight being mentioned, their number is shewn; they are as follows, namely

1 4 3 2 6

BRAMAM, PRAJÀPPATTIYAM, ÁRID'AM, DEYYAM, GA'NDERVAM,

5 7 8

ASURAM, IRA'CCADAM and PISÁSHAM. Thus,

SU'TRAM QUOTED.

The eight species of marriage mentioned by the Sages are these—that performed for the sake of virtue; that in which aid is afforded to the Son-

in-law; that in which wealth is given by him; that practised by the Gods;

that observed by the celestial choristers; that in which the bride is obtained after arduous conflicts; that named after the giants; and that after devils: among these, that which is peculiar to those skilful in the use of the lute, is declared by the learned to be subject of this section.

COMMENT.

The sense of which may be known from what follows.—The marriage-rite called BRAMAM *is when a virgin, adorned with jewels, is given to one, who has continued forty-eight years in the order of Bramáchári, on the completion of her twelfth year (the age of puberty), for if a virgin of the Bráman caste be not married when she attains this age, the guilt of the murder of a Bráman is incurred by her parents for every month that she remains in a state of celebacy; this (in Tamil) is* ARA-NILEI.—*The marriage-rite called* PRAJA-PATTIYAM *is when a damsel, being sought in the tribe common to the pair, she is given freely; this is* OPPU.—*The marriage-rite called A'ridam is when the bride, placed between a cow and a bull with gilded horns and hoofs, is given away with the ceremony of pouring out water: thus is known by the term* PORUL'-COL'.—*The marriage-rite called* DEYYAM *is when the bride is given to the officiating Priest before the fire of the sacrifice, and is designated by the same term* DEYYAM.—*The marriage-rite called* GA'NDERVAM *is when two persons of themselves form a union; this is* YA'ZH'ORCU'TTAM.—*The marriage-rite called* ASURAM *is when the bride is delivered, after it has been declared, either that she would be given to him who should take a wild-ox, or to him who should bend a certain bow, or to him who should pierce three wild-hogs with one arrow, or should place a garland round the damsel (when overtaken in a race,* as was Atalanta); *this is* ARUM-PORU-VENEI.—*The marriage-rite called* IRA'CCADAM *is when the bride is seized by violence, against her own consent and that of her friends.—The marriage-rite called* PAISA'SHAM *is when the bride is violated while in a state of idiotism, asleep, or intoxicated; this is* PE'Y-NILEI.—*Know these eight to be called the eight marriage-rites.—*

Again, that which is called the practice of the Ganderver consists in the meeting and consent of two persons in a grove, or elsewhere, without intervention of negotiators, or being given in marriage by any one, arising from the fruit of the good actions which those, here called Ganderver, have performed in this world. This is the Ganderva marriage, and the intercourse between the sexes which resembles this the Author calls fortive love.

தொல்காப்பியப்பொருளதிகாரம்
மூன்றாவதுகளவியல்

இனப்பூமப்பொருளுமறனுமென்றாங்கனப்பாற்புணர்ந்தவைந்திணை
மூன்றுங்கிளக்காமக்கூட்டங்கூறுங்காலைமறையோர்தெய்வமுன்றிலிடை
டுறைபுறைமைந்தலையாழுந்தத்தண்ணுமையோரியல்படப்

அவற்றுட்பிரமமாவது - உதாரணம்

கயிலைமலைமருணன்னகன்னெய்ப்புப்பெய்தாங்
வயலிற்பொன்னிகன்னகளிசாதநி - யியலி
னிரவலர்தந்தவந்தணர்குரிநிறைகொடுத்தல்

பிரமந்தானறன்கூட்டமணம

பிராசாபத்தியமாவது - உதாரணம்

அரிமதருணகளுயிழையதிதற
குரியவனகொதுததுவாணுபாருவிடுதத
திருவினறுனதுதிணனிறுசாதது
யரியத்ன கிவரையாடுமைவரகொதுதல
பிரிதலிலாடபிரசாபதியம

ஆரிடமாவது - உதாரணம

தன்கொதத வாணுபாருடன மகவிசெசாதது
மனகொதமானபுடையாறுபெணி - யினகொத
ரிரிடததாணுநீ இஇபிவிதத
யாரிடததாறுணடமணம

தெயவமாவது - உதாரணம

கீவிநிருகாமநயபெயதுபாரித்த
வளவிவிளங்குழனூனீ இக - கௌவியாற
னைவதாமபூணுவிகூறுறுற கிவிதத
தெயவதாறுணடமணம

அசுரமாவது - உதாரணம்

மூகையெவிழுகொனதையமுளெளையிறறினைவையுத
தனைகநெகருதுநதருகனினருளொணி
னிவையினைவுசயதாரகமெளியனமறறிவமெனத
மதாகைநிவர்யுனாததபினைறபடனைகவமித
தனனையரறறியவளையிறறங
மெனனிவியசுரதுணிநதவாமெற

இராகசதமாவது - உதாரணம்

மலிபொறனைபமபூணவிமாலுறறமைநதர
வலிதிறமெகொணடாவதியெனப - வலிதிற
டராகசதருசெய துழலுமபாழிநிமிரதா
விராகசதது தாரகணடமணம

பைரசமாவது - உதாரணம்

நசசாரகினீ நினையநதசாவலிர

பொசசாபபெயநியபொழுதுகாளைமையதது
மெயசசாரபெயநியபிநபுகழநணபி

ஞசாவாதவாகதகணமை
பிசாசரபெனியபெருமைசாவியவிடப

இடமயகளுசெயயாவியவிநினீஙகி
யுடைமயகஙியுடகறுதபலனப - வுடைய
துசாவாதுதவாதநணிவாயாகனகிப
பிசாசதநாரகணடமணம

காநதிருவமாவது - உதாரணம
அநிரபபிலைபமபூஞருமாட வருநதமபூ
ளெநிரபபடடுகணடழையதலனப - கநிரபபானயாழ
மூநதிருவரகணடுவீவ றுதணகாடஙிக
கதிருவரகணடுலிபபு

SU'TRAM.

On considering the union by mutual desire, occurring in the five places appropriate to amorous intercourse, which forms one of the three divisions called pleasure, wealth, and virtue, it will be found to constitute one of the eight species of marriage, mentioned by the sages as peculiar to those well skilled in the lute.

EXAMPLES.

BRAHMM.

The giving a virgin, with eyes of the tint of the blue water-lilly and bright as the shining carp, before the age of maturity, adorned with jewels, according to the ordinance, to a Bráman equal in caste and the rest, by pouring out water; this is the nuptial rite termed Bramam.

4

PRAJÀPATTIYAM.

The giving by the father of the happy bride, with the consent of his relations and without departing from the law, double the amount of shining wealth, which had been given by the bride-groom to obtain a jewel among maidens with beautiful eyes; this is the nuptial rite called Prajàpattiyam.

3

A'RID'AM.

The giving a daughter, endowed with wealth according to his pleasure and placed between two kine of the same breed, while he pays due reverence to the bride-groom, whom he hath chosen for good qualities, is the nuptial rite denominated A'rid'am.

2

DEYVAM.

While in the long city clarified butter is poured out, the delivery of a virgin richly adorned to her lover, according to the ordinance and in the presence of the bright fire of the sacrifice, is the marriage-rite entitled Deyvam.

5

ASURAM.

When it is declared that the heroes who aspire to the enjoyment of beauty by the possession of this garland of opening buds, this white-toothed damsel, must perform such and such actions, and one, valiantly opposing the foe, performs all that is required of him and obtaineth her; this is the ancient nuptial rite prevailing among the Asurer.

7

IRA'CCADAM.

When bold men, becoming enamoured of a damsel adorned with large ornaments of gold, resolve to seize her by force; this is the marriage-rite peculiar to the broad and high shouldered Giants, who wander over the earth exhibiting their prowess.

PAISA'SHAM.

To obtain possession of the persons of females, while under the protection of their non-consenting relations and in a state of insensibility, without seeking their love in a reputable manner and without giving them a dowry, is the nuptial rite, which from its nature can only be in repute among devils.

To obtain access by deceit, to disregard the rights of nature, to remove fraudfully the garments of the bride, and, actuated by a ferocious disposition, neither to ask her consent, nor to give her a dowery; these mark the nuptial rite of impure Spirits with fleshless bodies.

6

GA'NDERVAM.

When men and women, unshaken in affection, meet together and agree between themselves, this intercourse of blameless love between two persons is the nuptial rite prevalent among the Ganderver, the votaries of the golden lute, bright as the beams of the sun.

As the nuptial rite called A'surah chiefly prevails among all castes throughout the Tamil nations, a more particular notice of it than of the rest is necessary. By the Sanscrit writers this term is applied to the payment of a valuable consideration by the bride-groom to the father or kinsfolk of the bride. By the Tamil writers it is, in this acceptation, confounded with the Prájàpatyah, which, according to the Smritis, is the free gift of a virgin by her parents to promote the performance of civil and religious duties; but in the last of the preceding extracts is stated to consist in the endowment of the bride by her parents in double the amount of the dowery received from the bride-groom. In fact in the A'sura mar-

riage, as it actually exists in the Southern countries, the wife cannot properly be said to be sold or bought, for though the parents may, and in many instances no doubt do, appropriate the sum paid, it is more frequently expended in the purchase of jewels &c. for the bride and thus becomes a part of the *Strì-dhanam*, ஸ்த்ரீ தநம், or *exclusive property of the wife*, over which the husband has no power. The money paid by the bride-groom is in the Smṛitis called *S'ULCAM*, சுல்கம், which is defined by Vijnyáneswara in his Rīju-Mitácsharà to be—யத் ஶுல்யேந தீயதே கந்யா உத்பத்யதே *that which is taken when a virgin is given in marriage*—and is enumerated by him among the assets of the woman's property. The Tamil term corresponding with this பரிசம, or preferably பரியம, is rendered by the Revd. C. J. Beschi in his Tamil-Latin dictionary—*Arrhæ futuri matrimonii, vulgo sponsalia.* It is in fact a marriage-gift, or dowery, received from the bride-groom by the parents when the bride is betrothed, and generally for her use, as a token of the final conclusion of the engagement. Among the Bráhmans the sum is not fixed, but varies with the condition of the parties: among the Vel'lál'er one and twenty Pons (equal to 9 ½ Varágen, or Pagodas) is the standard amount: among some tribes payment is made, in kind, not in money, thus the `Sulcam of a Van'nàn, or washerman, is commonly six asses, and in this case it is usually retained by the parents of the bride.

By the word `Sulcam, the definition given by the Tamil writers of the A'sura-viváhah in the foregoing extracts may be explained; this term is applicable to any *offering* made pending the negotiation of the marriage to the bride or her parents, and includes, therefore, every act by which their favor may be conciliated. Hence the expression used in the following quotation from the Rámáyanam (see the 43rd Sect. of the first Book, வீர்ய சுல்கம்), *Virya-s'ulcam*, literally *the marriage-gift of prowess*, which in this instance consisted in bending a bow few were able to lift. Ráma not only bent, but broke the bow and obtained the lady.

ஹிப்ரூ வாசகீகரூபி உபரி

உபரணாந்தி

ஹிதவுபாஷ் தீதாம்தாம்கலப்ரோநாம்ஜிதஜாம்

உர்வீரோஹாராயதபராஜாரொஜ்நி உபமவ

ஹிப்ரூ வுபமேயதாநஜம்சாஜ்லம்ஜ்ய உபாந்

Prowess *must be the* dowery *of my virgin daughter (Sità) celestial in*

beauty and disposition.

This my daughter, taken from the earth and now grown up,
Kings coming here have sought, O excellent Sage!
And I have constantly told these kings, that her dowery *was superior*

prowess.

The Sulcam, which is the essential characteristic of the A'sura rite and properly applicable to every species of dowery given by the husband, is by the Tamil writers confined to the Vírya-sulcam, by which he endows, as it were, his bride with the fame and honor resulting from his heroic acts.

In addition to the several species of marriage here noticed, there is another, not indeed to be found in the Smrítis, unless it be considered a variation of the Gándharva-viváhah, but sanctioned by the Puránas and frequently alluded to in the heroic poems. It is peculiar to princesses and consists in calling together by heralds, deputed to proclaim the beauty and accomplishments of the lady, an assembly of kings and princes, from whom she personally selects him she wishes to prefer to her bed; it is thence called *SWAYAMVARAH*, ஸ்வயம்வரஃ, *her own choice*. This practice is considered as permitted by the following and other Pauránic authority: the extract is from the 11th Chapter of the கோலோ ஆதிதம், a Section of the Pádmapurána, and contains the refusal by the king Mán'dhátà of one of his fifty daughters to the sage Saubarih.

PA'DMA-PURA'NA.

ஶ்ரணு ஷ்ரீ நி ஶாந்தி வகூ கீயாணாம் கு வ ஹ்ரீ தீம்
கந்யாதி ஜ்ஞ ஷ்ரீ யொ யஜ்ஞாங் கு ரீ நொ நீ உலாந்யா உ

ஸ்வ் வகூ ணை ஸ்ம உந்ஜ்ஞ ஒலூகந்யா உஷ்ய தெ
கூ கீயாணை ரீ யம்ரீ தீ கூ சிஞாஷ் ஷ் உ ராஸ உ

ஹ்ரு ஸ்ந்ரீ ஶாந்தி வகீம் கு ரீ ரீ உ ந்ரீ உ தாம்
ஜ்ஞ

Hear, O chief of Sages! the established usage of the Cshatriya tribes:
Whatever youth a maiden sees and prefers, of a good family, well-formed,
And possessing all the marks indicative of prosperity, to him the virgin must be given.
This is an ancient custom of the Cshatriyas, O faultless one!
O Lord, chief of the Sages! what can we do? tell me again.

In the 6th Canto, ஷஷ்ட, of the *Raghuvam`sah*, ரகுவம்ச, Cáli-dás'a, describes a Swayamvarah in which the princess Indumati, selects, Ajah, the Grand-father of Rámah and king of A'yódhyà, as her husband; the calling of the assembly is thus noticed in the preceding Canto.

RAGHUVAM`SAH.

சுயம்ஸ்வரணக்ரியாகாரம்

ஸ்ரீமாந்ராத்ரௌஸ்ரீதிதர்சிதா:
குதூகசுசிராகாரயசாஸ்வ

ஹாஜநஸ்ரீதாரப்ர

வலி ஸ்ரஜ

Then fit messengers where sent to Raghuh by Bhójah the sovereign of Cratha-caisicà, who desired to summons the son of that king (Ajah) on account of the Swayamvarah of his sister Indumatì.

There is another remarkable instance of this custom in the story of Nalah, நளன்சரித்திரம், told originally in third Book, வனபர்வம், of the Bhárátam, whence is taken the fable of the *Naishadham*, நைடதம், an Epic poem by Srì-harshah, imitated in Tamil by A'divíra Pándiyen, under the title of நைடதம்: Damayanti, the heroine, is here represented as chusing Nalah, the hero of the tale, notwithstanding Indrah and other Deities, descending from heaven, are present in the assembly. I cite the passage which describes the appearance of the maiden before the assembly, as well in illustration of the present subject, as on account of the eminent beauty of the last verse. Indeed the high and courteous tone of the whole, notwithstanding the frequent occurrence of those gaudy images and far-sought allusions which European taste will denominate conceits, is worthy of the princely author.

NEGIZHDAM.

வினைகதிதமரரளபிலதொனதெகவிருளைசயரள்பிலிதொனதெக
மனைகதிதரசரள பிலதொனதெகவனிதையரளபிலொனதெக
புனைமைகவிறுகூநதனமானறடகதிரபதாதிமறறவபிலெவனதெக
ெவணணழுறறுணாகஙினிதுவிராெயனனெமமதிரூாகஙியமபுமாறறிதெ

குழலிமவணமுகணமனிவடஙகிடநதருகுமகருவிவராதடநதாண
மழகளிறவிரயவிதறபரதெகானபனியாலவானகதமரதமுழுவ
மொழுதெகாளிமனிசநூடுாகருஞசெழுயுறறருவிருளசபரகணழு
மெழுகடலவறுபினமனனருநதனவடழாதிதழுசுருமினமக
தண்டநதார

கன்தமிதாடிபழகுருசமபொறகதிரமூவர்கள்ளிகலியாவின
யுன்படபருமதததசானிலுயிராருத்தததனறுநிலிலா
நிற்ததவரிகாகருமதிவநதரசீங்குகரீவருசனரு
வலததகமூடடுருசமபொனமுசரிலமபாரயபசபிசனருள

வரிவஸ்சுகருலிமுமவளவாரமதுகலிமூசுங்கனனற
பொருரிவலிமதனனவினருணபுனட்பமபாடுமபொங்கியாரபப
விரிதினாபபரனவபீனறவிளகுகிழுயவரியநகுகை
திருமனியினமைகருருசமபொனமணடபருசென றுசேரநதாள

இழுகுடொறிதலா லுபிருவிசுமபுறயுமவாரேரா
பொழிமசபிடைதலா னுமபூசலவணடுபிரதலா னு
மூழபொருதடஙகடபேதையுருவிவிரதபதரியகாரா
விழுவொடுநோகுமதிவநதரவிழிருகருறறாதா

அற்றகருங்கூநதறுபதையணிகவிறகரியதேசாதி
யெறிகுநனமணியிறரேறறமெறிதினாகடினமையதத
விற்றகதிரவடுவலிவநதரவிழுவொடுநோகுங்கணகள
பறிபபரிதாகிமையிறபதிநதனபொலுமாதா

வருசமொனறின றிவேறலரிதென்வதுவைநாடுது
விருசையினபுணரபபாறகூறறைவிளகிழுவடுவமாகி

யெருசுவிஇல்கமெனனரியானாயுமாருகுகால்வான
செருசுடாரவயவானெவுநதனநீவிவிஜயிழுததெதனபார

தொணனடவாயமுததலூறறுழுயிடையறனமனகூநத
வொணெடாழுவனபுவாயநதவுருவநகணகளாரக
கணெதிவியநதுநருசஙகளிபுறவொறறாரகூறப
பணெதாகுகேடடவாறறிறபதினமடகுகாயிறவெறனபார

வளருனறகதிதெவானவாணமாறிவெதெவியவொணகண
ளளிகொணெடுயிராயினெனயருநதிடாதெதாழியினெரு
தெளளமுதவியநீருசொறதெசயிழுயுதெதீகத
துளருனறகொழுயகூறறமுயிராருழுதெதிடுவதெனபார

அளியசிறழுகெரிவவணிசருமவொதுஙகசெயத
விவிளமதுதுவிகருநதணடாரெவநதெனகொழுயனெனபார
வளாரமுவிபபாரவகணெடுமவணழுபிரெதரியவருடழுத
தளரிணடகஙிடுகணெசயத்தாயொகொழுயனெனபார

எழுறுமனனரியாருபிவிஜயன்கூறபனபமபொன
வாமெமகவிகளாரபபமணிசதி
விம்பாவிபபசெசயய
காமரநாணமுகையெசவவிகாநதளருெசஙகைகூபபித
தாமெவறறடஙகணவொடானெதனையதெதாழுதுனிருள

Can I declare the number of deities from the heavens, and of the other celestial beings?

Can I declare the number of the kings of the earth, or of lovely females?

Can I declare the number of richly-adorned elephants, of long-maned horses, of vast chariots, and of the throng of footmen?

It is not possible for me, nor for mortals like me, to reckon and declare

the number.

By the command of the King of Vitarpà (Bima Rájen), who resembleth a young elephant and whose broad shoulders, which seem two hills of saffron, are adorned by jewels shining with the lustre of the new-moon, the Gods of the celestial regions, the Urager resplendent with sparkling gems, the Vinjeiyer, who dwell on the silver mountain, and the Kings of the earth surrounded by the seven seas, assembled together, like a swarm of bees, which soar buzzing through the sky and longing for honey.

As she approached, it seemed as if her bosom, bright with gold and jewels, were a furious elephant, which in that forest of unrestrained passion (i. e. the assembly) stopped not except to drink the lives of those around her, and that the rings on her feet, adorned by gold and covered by sandals of red cotton, cried aloud—"Retire, O quickly retire from his fury, ye kings, protectors of the earth!"

When the damsel, beauteous as the Goddess of prosperity, as she arose a shining jewel from the wide and billowy ocean, entered the hall adorned by gold and enchased with precious stones, the sound of twisted conchs and bridal tymbals, re-echoed around and intermingled with the twanging of the cany war-bow of the God of Love.

Though the eyes of all the princes were fixed with ardent passion upon her, the form of the fawn-eyed maiden was hidden from their view, by the brightness of the jewels that blazed around her, by the flowers rained down upon her by the celestial beings, who filled the sky, and by the contending bees which hummed and swarmed among them.

The eyes of the princes, bearers of the brightly polished spears of victory, who thronged around like the billowy ocean, darting impassioned glances, being reflected from the purple-rayed sapphires among the jewels of the maiden, whose hair hung down in black and glossy braids, seemed fixed immoveably in her person.

Some said—" The king of the red-rayed sword of victory has been guilty of a great crime, for knowing that such a conquest could not be obtained without fraud, he has, under the pretence of celebrating a nuptial festival, transformed by magic spells an angel of death into a brightly adorned damsel, to destroy at once all the kings of the earth."

Some said—" Now the beautiful form of this virgin, adorned by shining bracelets, whose lips are red as the fruit of the Tondei, whose teeth are white as pearls, and whose braided hair is as glossy as the black sands of the ocean, has filled our eyes, and we behold her with wonder, while our bosoms glow with delight, we find her to excel ten-fold the idea we had conceived of her from the proclamation of the heralds."

Some would say—" Her dazzling eyes, whose glances resemble two bright swords drawn from their sheathes and placed across each other, have seized ravenously on our lives; but, if these had forborne, to devour them, there abideth beneath the vest of this highly adorned Beauty, whose speech is sweet as pellucid nectar, a cruel death-angel whose prey they would have become."

Some accused the king, adorned by cool garlands, dropping honey, with cruelty for causing his daughter to wound her small and tender feet by walking over the sensitive flower of their hearts: some accused her mother of cruelty, in that, although she beheld the weight of her swelling breasts, she had caused her slender waist to suffer pain by loading her with garlands of flowers, resounding with the hum of bees.

While the impassioned princes were thus exclaiming, while the chains of pure gold clanged up her breast, and the rings enchased with jewels glittered on her ankles, bright in beauty as a fresh blown bud, joining reverentially the flowers of her roseate hands, her large eyes sparkling like brilliant javelins, the damsel stood with humble mien before her father.

Note. The *Uragar*, mentioned in the first verse, are the inhabitants of the Nágalógam, the world of serpents, next inferior to the earth, and the *Vinjeiyer* (Sans. *Vidyàdara*) a tribe of divinities inhabiting the Méru of the antipodes, the southern Pole, which, in opposition to the golden Méru of the north, the Mythologists represent as formed of silver.—The *Tondei* or *Bimbam* (see the eighth verse) is a creeper, which bears an oblong rounded fruit of the liveliest carnation.—The *sensitive flower* (see the tenth verse) is the *Anicham*, alluded to at the end of the succeeding Chapter *On Hospitality*.—Though the epithet *roseate* occur in the version of the last verse, the rose is unknown to the Tamil poets; they substitute for it, as in the original, the Cándal, a delicate flower, of which there are two varieties the red and the white.

This custom resembles in some respect the marriage assemblies, which are said to have been held at stated periods by the Sammites: to these all the young people of both sexes were convened, and the youths, after having been examined and classed according to their talents and conduct, were permitted to chuse their wives from among the virgins in succession and according to the rank to which their merits had raised them. This institution has been much applauded and it cannot be denied that it was calculated to create great emulation among the young men: it is liable, however, to serious imputation. The feelings and inclinations of the young women were not at all consulted, and although, therefore, superior merit secured the possession of

beauty, or of wealth, love was by no means necessarily included among its rewards. The Hindu Swayamvarah on the contrary, united to all other advantages and incitements to emulation the highest motive that can actuate a noble and manly spirit—the hope of female preference.

மனை *for the family*, or *for domestic affairs*; the term literally signifies *a house*.—தக்க *fit, requisite*; past. part. of தகுதல் *to be fit, worthy*.—மாண்பு *the excellences*.—உடையாள் *she who possesses*; an appell. in the sing. fem. from உடை.—ஆதி *becoming*; the regular ger. of ஆதல்.—தற்கிணை யாள் *of her husband*; this comp. is used for தன

வரைகுகின்னாட வன *he who has taken her.*—வளதகுகுவள *she who conforms to the way:* from வளம *a way, path* and தகுவள the contracted part. part. fem. of தகுதல்.—வாழ்கணைதகுவின *she is a wife* emphatically, or lit. *she is the aid of domestic life.*

II.

மிவினமாட்சியிலிலாளகணிலலர்யினவாழ்கனை

யெவினமாட்சிதகுமபினில்

(உ)

The wife maintains the glory of the house;
All other glory, if she fail in this,
As if it were not, is.

மனை *of the house, the family.*—மாட்சி *the greatness, honour;* the nom. governing the subs. v..—இல்லாள *the wife:* an appel. in the sing. fem. from இல் *a house.*—கண் *is in;* the subs. v., here supplied, is understood.—இல்லாயின *if it exist not;* a compound of இல் and ஆயின the subj. of ஆதல் *to be.*—வாழ்க்கைத *to domestic life.*—எவன *whatever,* used in the sense of எத்தனை *how much.*—மாட்சித்து *there is of honor;* மாட்சிமை is here conjugated as a verb in the third pers. sing. neu.—ஆயினும *though there be;* a subj. form of ஆதல். The three preceding terms scarcely admit of separate analysis; they may together be properly construed either *how much soever of honor may exist,* or *although all honor exist,* exclusively that is, of the honor of the wife.—இல *there is not;* supply *honor.*

III.

இலதெனிலிலவணமாணபாலுள்ளதென
இலிலவணமாண்மைகடை— (கஃ)

What is deficient with a virtuous wife?
If in the wife defect, then what is all
This world can give?

"A virtuous wife"—The term here used மாண்பு is the same that occurs in the first couplet and includes, therefore, all the excellences of disposition and conduct noticed by the commentator.—Among the latter it will be observed that "*skill in the business of the kitchen,*" is considered as essential to the perfection of the matronal character by the Hindus; as it was in former times by our ancestors, and, indeed, as it is now, by the more sober-minded of their descendants. In the following verse, which is attributed to the Author of this work and said to have been ejaculated extemporarily by him, while lying sleepless and agitated, on the night following the decease of his wife, her excellence in this art stands first in the catalogue of her good qualities.

அடுதிறனிவியாவினையாகதருசெயவாவிளப
படுசோறபடுகடியாவிர் - யடிவருடப
பினறுஞதிருணெனழுஉமதுபதையிடையெயா
ெயனறுஞெமனகணணிவிர

When I have lost a woman who excelled in the knowledge of house-wifery, who performed rightly all domestic duties, who never transgressed my word or my door, who chafed my limbs, and, never slumbering until I slept, arose before I awoke; Alas! Alas! how can my eyes again know sleep!

Inattention to this first duty of a house-wife is reckoned among the greatest defects of women, and is accordingly severely reprehended:—thus,

NA'LAD'INA'NU'RU.

எறியனெறதிரசிறபாளசூறறஞ்சுகாவி
யடிபுசோதாளருமிலியடதவண
யுணடியுவாதாவிலொ முபயிமழுவர
ெகாணடாவிதகாலிபயனை

The woman, who bold in opposition threateneth blows, is as death
She, who resorteth not to her kitchen betimes in the morning, is an incurable disease;

And she, who, having prepared food, grudgeth it to those who eat it, is a devil to domestic happiness;

Women of these three descriptions are a destroying weapon to their husbands.

Though devotion to her lord be accounted among the chief excellences of a woman, the Tamil writers, not only do not encourage, but scarcely ever even allude to that enthusiasm which unites her to him even in death and leads her a willing victim to his funeral pile. Though the Smrîtis, as many have erroneously supposed, do not enjoin this sacrifice, it cannot be denied that *some* of them permit it, like voluntary death in old age, as an exception to the denunciations against suicide in general, and that it is too frequently practised, by the worshippers of Siva and Sacti chiefly, in various parts of India. Among the Tamil and Telugu nations, however, it has never prevailed to any extent and may now be said to be nearly unknown. The act is called *Sahagamanam*, உடன்கட்டை, from உடன் *with* and கட்டை *going*, and the victim உடன்கட்டை from உடன் *pure*; which name, also, is vulgarly given to the monuments erected in commemoration of the event. These will be found in considerable numbers at the principal places of pilgrimage, but elsewhere very rarely below the Ghâts, and on enquiry it will mostly appear that the parties were foreigners, from Hindustan or the centre of the Peninsula; above the Ghâts, in the Canará and especially in the Mahàráshtra country, these trophies of fanaticism are more frequent.—The aboriginal castes of southern India differ considerably in their rules with respect to the state of widowhood; in some of the inferior Súdra tribes widows are allowed to marry again and this seems to be permitted by the Smrîtis, which, though they reprobate the practice as contrary to good morals and, therefore, conscientiously to be avoided, do not declare it positively illegal. In the higher castes again, among the Bráhmans particularly, not only are widows prohibited from entering a second time into the state of matrimony, but even virgins who have been once betrothed cannot again be given in marriage.

The Jainer utterly reject the practice of the Sahagamanam, as incompatible with the great precept of their faith—THOU SHALT COMMIT NO SLAUGHTER—and *throwing oneself into a fire* (see page 132) is, accordingly, enumerated among those worldly delusions, which a Srávaca should sedulously avoid. Such expressions, therefore, as that which occurs in the first line of the following verse, from a work, the author of which undoubtedly belonged to this sect, must not be taken literally. They are intended solely to convey a vivid idea of the strength of connubial fidelity.

CHINTAMANI.

சாமெனினுசாதலேதுதறானனவனறணருதகாவிப
பூமலுமபுலனுதனினறிபுபொறபொருபுலமினவஞ்ச
காமருனெனுமுருஞ்சொலினாரகணவறகைதாழுதுவாழவார
தேமலரதிருவோடுபபாரிசாதனுஞ்சென்றுநீரபபார

To die when he dies, *to grieve when he grieves, when separated*
Not to ornament themselves with flowers, but, adorned only by their own beauty,
Not even to utter the word love; they who, worshiping their lords with folded hands, thus live
Are equal to the flower-borne Goddess of prosperity and remove all disgust from their husbands.

இலக்கு *deficiency;* the same as இல்லாது neg. part. neu. of the defect. verb இல்.—ஏ, the same as ஏவை, *what is there?*—இல்லவள, the final ள being in the text changed by *sandhi* to ட before ம, *to the wife;* a derivative from இல் *a house* formed by the fem. affix அள், in the nom. used for the 4th or dat. case.—மாண்பு *excellence.*—ஆனால் *if it be.*—உளது *that which is, that which is possessed;* the neu. part. of உள்.—ஏ *what is there?*—இல்லவட்கு *to the wife.*—மாண் *excellence.*—ஆகக்கடை—*when there is not.* ஆ is here used as the contracted form of ஆகாத, the neg. part. of ஆதல்: கடை has properly the same signification as இடம் *place,* but in similar phrases must be rendered in English by the adverb of time *when,* as must, also, the oblique of the latter இடத்து, when similarly used.

IV.

பெண்ணின்பெருந்தக்கயாவுள்கற்பெனவும்
திண்மையுண்டாகப்பெறின் (கூ)

Than virtuous woman what more excellent,
Who, firm in mind, her wedded faith maintains?

"Than virtuous woman &c."—So thought the mother of Lemuel, when, instructing her son, she said—"Who can find a virtuous woman? for her price is above rubies. The heart of her husband doth safely trust in her."

"Who firm in mind her wedded faith maintains"—The word rendered "wedded faith," கற்பு, applicable to the correct and modest conduct of women generally, whether virgins or matrons, is here confined to the latter, this being, as I have already noticed, its more usual acceptation. In southern India the conduct of women is much less restrained than in the northern provinces: their persons are not concealed, and they are allowed to

partake of the business and amusements of their male relations. Those whose circumstances compel them to personal labor may be seen crowding the public wells and reservoirs, and it is thought no disparagement, even for those of higher station, to bathe in the open tanks, where they display admirable address in avoiding any indelicate exposure of their persons. At religious festivals, marriages, processions and other public shews and ceremonies, the number of women of all ranks frequently exceeds that of the men; though immoderate indulgence in this respect is not deemed consistent with strict propriety and that self-denying reserve, which the Indian moralist regards as the crown of female excellence. This liberty the women of the South do not abuse: instances of misconduct in the unmarried seldom occur and those of conjugal infidelity are still more rare, even among the lowest tribes. I mean to confine this remark to the unbiassed conduct and disposition of the women themselves: in large towns it cannot be denied that considerable profligacy prevails, but it is the profligacy of circumstance and temptation, not of natural propensity.

The immuring of women in Harams, சுந்தரம், though the custom has always prevailed, as an appanage of their dignity, among the princes of India, has probably, when practised by Hindus of inferior rank, proceeded partly from imitation and partly from apprehension of their Mohammedan conquerors. The Tamil writers afford but few traces of this usage, the only one to which I can immediately refer being found in the following passage from the Cásicán dam, in a speech of Nárada to Crishna, and even this, it must be observed, alludes rather to the manners and opinions of the North, where the scene of the poem is laid, than to those of the South. In describing the situation of women in his other works the same author, the prince and poet, Víra Pándiyen, represents them as enjoying even more than European freedom.

CASI-CA'NDAM.

தாதையாயி னுமவிளை வி றறணனுடனெ னெயாருவயி றறி றசாரதாரோ னு
மைதனாயி னுமிகவு மவனபடையனெனில்வாமனமடலல்லாதவு
நெனதாடநடுமதனு றசாமபனமலரகைவணுவெனி றுசெவ்விவாயநதான
பைதலாடியானிதமருவுவளகத்தி றறணிவருதலானமையனெ ற

Although standing in the relation of father, or of brothers born from the same womb,

Or of sons, if they are eminently beautiful, upon them

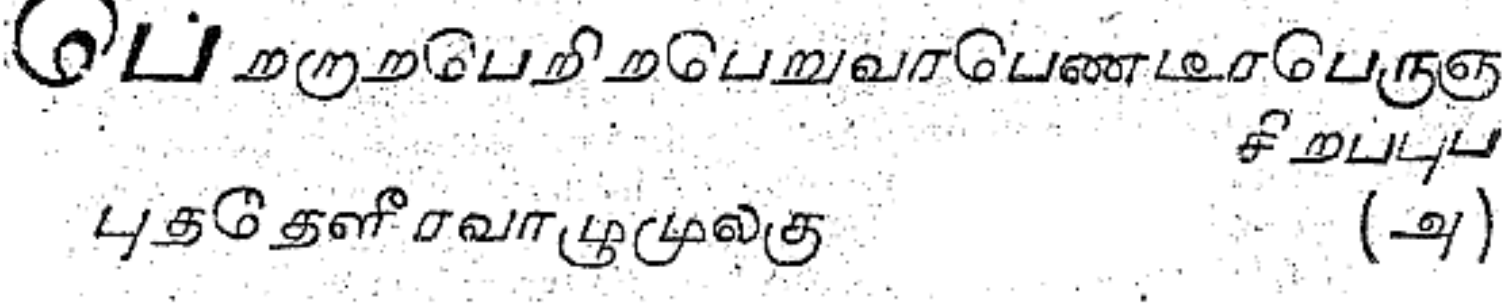
The minds of frail women will be running; therefore, as Sámpen (the son of Crishnen) is beauteous as the God of Love with the flowery arrows,

It is not right that he should go alone to the abode of joy (the Haram) Where thy wives with golden bracelets reside.

The Indians of all nations and castes have been charged with licentiousness in indulging the sexual passion, and, whether proceeding from constitution, climate, habit, or the institutions of the country, this charge, as it regards the male-sex, is probably founded in truth. Their own writers, as will hereafter be seen, inveigh against excess in this respect with an earnestness, which shews them to have been fully aware of its existence, and Víra-màmuni, whose evidence is incontrovertible, appears to have considered it characteristic of the superior classes, and has devoted a portion of his great work to the exposure and correction of it (see the Témbàvan'i Canto the 28th, வடதேசிகப்படலம்). But, though the fact may be true with respect to one sex, it is not so with respect to the other; for the women of southern India are uniformly chaste and temperate by nature.—Gentle and timid, as they are, usually shrinking from observation and exertion, they are nevertheless ardent in their attachments, and this disposition, directed by education, acquires a force which nothing can shake and enables them, when actuated by motives of duty or honor, to display an energy beyond their sex and a courage which no terrors can daunt. Devoted in body and mind to their domestic and conjugal duties, they are affectionate and attentive wives, anxious and tender mothers, and, not infrequently, sage and prudent friends—in fact they possess in a considerable degree the qualities, which, by the writers quoted in the following pages, are stated to constitute the perfection of the female character.

பெணினில், the final ல being changed to ற before ப, *than woman*; the fifth case, implying comparison, of பெண்.—பெருந, ந for ம, *more excellent*. The root பெரீ *great*, though in its simple form it gives origin to no verb, like other appel. roots, assumes some verbal forms, here it has that of the fu. part.; with the affix கு it forms the verb பெருகல் *to increase* and is then regularly conjugated.—தக்க *things which are fit*.—யா, for யாவை, *what things?*—உள் *are there*; the 3rd pers. plu. neu. of the def. v. உள்.—கற்பு *chastity*, or *conjugal faith*.—எனப்படும *that which is called*; the fu. part. of எனல். The Author commonly uses this word to indicate a general relation between the terms it connects, thus, in the present instance கற்பெனும் திண்மை means simply *the power of chastity*.—திண்மை *strength, power*.—உடைத்தாக *to be, to exist*: compounded of உடை the gen. of the def. v. உள் and ஆக the inf. of ஆதல்.—பெறின், the same as பெறுன், *if she obtain*; the subj. of பெறுதல்.

V.



(அ)

Women all happiness from wedded love
Derive, and by it blessed foretaste on earth
The joys of heaven.

"Women—foretaste on earth the joys of heaven"—Parimēl-azhager's commentary gives to this verse, which is rather obscure, a meaning very different from this version: his words are—பெணகூரதமமைதியயதியகணவனைவழிபடுதல் பெறுவராயிறபுதகதெனீரவாழுமுலகினகண்வாற பெருஞசிறபபிணப பெறுவர-எறு-வழிபடுதலெனபதுமசாலெசசம-இதனறறறகாண டாறபெணியமகளீரபுதகதெனீராறதிபெணபபடுவரெனபதுகூறபபடடது *If women obtain reverence for the husband who has wedded them, they will in the world inhabited by the Gods obtain from them great felicity.—The term here supplied signifying reverence is a verbal noun. It is intended by this, that, women who honor their husbands will be honored by the gods.*"—To make out this meaning, however, the word வழிபாடு *reverence* must be understood in the text before பெறின், and உலகு must be taken in the seventh case, though, according to its natural meaning in the sentence, it ought to be in the fifth or genitive. The insertion of the word here supplied is entirely arbitrary, as there is nothing in the original which indicates it. The Latin commentator's explanation of this couplet is as follows—"Si mulier obtinuerit talem conjugem qui dici possit quod eam obtinuerit (quod non fiet nisi illa fidem servet suo conjuge) obtinebit magnam gloriam in mundo ubi dei regnant." According to this version, also, much must be understood to supply the full sense given to பெறறுள and the meaning of the seventh case is still improperly assigned to உலகு.—Tiruvalluver, in the concluding verse of the last chapter compares connubial felicity, generally, to the state of happiness enjoyed by the Gods in heaven, and in this couplet he appropriately describes this state as appertaining to the woman, or at least as more especially resulting from her acts. The following literal version, therefore, which is certainly simpler, as it is only necessary to understand ஈண்டு *here, this world* before பெறுவர், comes nearer perhaps than either of the foregoing to the meaning of the Author,—*In obtaining a husband,* (i. e. *by marriage*) *women obtain* here *the supreme bliss of the world inhabited by the gods.* The conjugal state is the proper sphere of women, and it is for their sakes

that the laws by which it is regulated have been instituted; for, however various, their propose is the same, all being intended to restrain the stronger and to protect the weaker sex. Marriage, is the condition that nature has assigned them and from which springs their usefulness, their happiness, their glory: it is no hyperbole, therefore, to say that wedded love, with respect to women, creates a paradise on earth.

I have already observed that the usages of the various nations and tribes in India, regarding marriage and the rules by which the general intercourse of the sexes are governed, are subject to considerable variation. These usages in many instances differ so materially that it is difficult to conceive how they would have arisen among a people professing the same religion and observing the same general laws and maxims of morality. Among all none is more striking than that, which, in translating the preceding extracts, I have rendered *raising up seed by the brother-in-law*, ஔரஸபுத்ர உத்பத்தி. It is found both in the Jewish and Hindu code, with this difference, that it is enjoined as a duty in the former, whereas in the latter it is barely permitted to the inferior castes. At present this usage has ceased both among the Jews and Hindus. To the followers of the Smrĭtis, as stated in those texts, it is forbidden in the present age: with those who live under the Mosaic dispensation, the parties are not relieved from the obligation of the Law, until the widow has been formally rejected and has loosened with expressions of contempt, according a set form devised by the Rabbins, the shoe-latchet of her recusant brother-in-law.

Resembling this is the loan or transfer of a wife by her husband to another for the procreation of children, which, also, is recognized by the Smrĭtis, under the term நியோக *assignment*. This usage was not unknown at Rome; a very remarkable instance of it is afforded by the conduct of Cato of Utica, who gave his wife Marcia, to his friend Hortensius, *according to the old custom of the Romans* (κατὰ παλαιὸν Ῥωμαίων ἦθος. Strabo.), and received her again on his death, after she had borne him several children. In Greece, also, it prevailed: it does not indeed appear to be expressly sanctioned by the laws of Solon, though these authorize heiresses, περικληρίτιδες, when their husbands were impotent, to resort to the next of kin for aid in continuing the family; but it could not have been considered illegal at Athens as Socrates transferred without question his wife Xantippe to Alcibiades. In Sparta the loan of the wife, both to citizens and strangers, if from their personal qualities they were likely to give birth to a robust and vigorous race, and fit, consequently, for the service of the common-wealth, was recommended, if not enjoined, by the laws of Lycurgus.—There was an essential difference, however, between this custom as it existed in ancient Europe and in India: in the former the progeny belonged to the natural father, for whose benefit the loan was made; in the latter to the husband of the woman, who, when impotent, incu-

rably diseased, or superannuated, was empowered to appoint her to procure him children by cohabitation with a kinsman or other person of the same tribe. The offspring of this intercourse was called, *CSHE'TRAJAH*, ಕ್ಷೇತ್ರಜಃ, from ಕ್ಷೇತ್ರಂ *a field* and ಜಃ *born*; because, as declared by Menu in the following texts (see verses 33, 49, and 51 of the Ninth Chapter, ನಿಯೋಗಪ್ರಕರಣಂ), he resembles the produce of a field, which belongs to the owner of the soil not to the casual cultivator. Sometimes, by special agreement between the parties, both fathers had a joint right in a son of this description; he was then called ದ್ವ್ಯಾಮುಷ್ಯಾಯಣಃ ಕ್ಷೇತ್ರಜಃ *the son of the wife having two fathers*, and succeeded the estate of each.

MENU.

ಕ್ಷೇತ್ರಭೂತಾ ಸ್ಮೃತಾ ನಾರೀ ಬೀಜಭೂತಃ ಸ್ಮೃತಃ ಪುಮಾನ್
ಕ್ಷೇತ್ರಬೀಜಸಮಾಯೋಗಾತ್ಸಂಭವಸ್ಯಾವಧಾರಣಂ

The woman is declared to be the field and the man is declared to be the seed, and from the conjunction of the field (or receptable) and the seed ariseth the production of all corporeal existences.

ಯೇಷಾಂ ಕ್ಷೇತ್ರಂ ನ ಬೀಜಂ ತು ನೈವ ಕ್ಷೇತ್ರಂ ಪೃಥಕ್ಪೃಥಕ್
ತೇ ಮೋಹಾದ್ಬೀಜಮುತ್ಸೃಜ್ಯ ಪರಕ್ಷೇತ್ರೇಷು ಕರ್ಷಕಾಃ

Those, who, not being owners of the field, possess seed and sow it in the field of another, gain no profit whatever from the crop it produceth.

ತತ್ತೇಷಾಮಪಿ ಕ್ಷೇತ್ರಂ ನ ಬೀಜಂ ಪರಕ್ಷೇತ್ರಕರ್ಷಕಾಃ

கூ ல்ம்.திடீஜ்.தீணாதிஷ்ம்நஜீஜீ வுஹதெஊவும்

Thus, also, (as the calf belongs to the owner of the cow, not of the bull) if those, who are not owners of the fields, sow their seed in the fields of others, they create a profit for the owners of the fields; but the owner of the seed gains no profit.

Though Polygamy, restricted only by the means of the individual, be permitted by every Hindu code and in every age to all classes, yet the practice of it among the natives of southern India is by no means general: in fact it seldom takes place even among the wealthy, unless the profligacy, barrenness, or incurable disease of the first wife renders it expedient, and even then adoption is often preferred; among the poor it is as infrequent as in Europe. When a second marriage takes place during the life-time of the first wife, she is

always considered as the mistress of the family, all religious ceremonies are conducted by her aid, and all house-hold affairs are under her exclusive management. The other wives, who are denominated *Sapatnis*, ஸபத்நீ *auxiliary wives*, are considered as her younger sisters, from whom, as to their senior and superior, all deference and respect, and even service, if required, is due. It is disgraceful for women of respectable families to become Sapatnis; which term, though not absolutely ignominious, conveys a degree of reproach.

Polyandry which seems to express more precisely than community of wives, the usage as known to the Hindus, though forbidden by the Sruti (in the Yejur-védam) and wholly unauthorized by the Smriti, appears, nevertheless, to have frequently prevailed. The custom anciently was for one woman to be married to all the brothers of a family; in this form it still exists in Thibet, in Ceylon and, I fancy, more or less in all countries in which the Baudd'ha religion prevails. On the continent of India, it is said to be still practised in the province we call Orissa, more properly Ód'hra-dés'a, and among particular tribes in other parts. In Malayál'am, as is well known, the vision of Plato in his ideal republic, is more completely realized: the woman, among the Náyers not being restricted to family or number, but, after she has been consecrated by the usual rites before the nuptial fire, in which ceremony any indifferent person may officiate as the representative of the husband, being in her intercourse with the other sex, restrained only by her inclinations; provided that the male with whom she associates be of an equal or superior tribe. But it must be stated for the glory of the female character, that, notwithstanding the latitude thus given to the Náyattis, and that they are thus left to the guidance of their own will and the play of their own fancy (which in other countries have not always been found the most efficient checks on the conduct of either sex), it rarely happens that they cohabit with more than one person at the same time. Whenever the existing connexion is broken, whether from incompatibility of temper, disgust, caprice, or any of the thousand vexations by which, from the frailty of nature, domestic happiness is liable to be disturbed, the woman seeks another lover, the man another mistress; but it mostly happens, that the bond of joint paternity is here, as elsewhere, too strong to be shaken off, and that the uninfluenced and uninterested union of love, when formed in youth, continues even in the decline of age.

However revolting to our sentiments, or apparently incompatible with moral restraint in a point wherein nature herself seems to demand coercion, the Polyandry of Malayál'am, when viewed in its actual effects on society and on the manners of the people among whom it prevails, will be found to be not unproductive of benefit. In the first place it has no doubt been the cause of that urbanity and courtesy for which the Náyer is distinguished; for, as it is only by personal, not extrinsic, advantages that he can expect to recommend

himself to the sex, his constant endeavour must be to attain those qualities which find favor in their sight, and his character must be moulded accordingly. To the same cause may, also, be attributed the marked galantry of this nation, which has often enabled them, without discipline, to oppose disciplined troops, and to preserve the independency of their country even to our days, long after the rest of India had been over-run by foreign conquerors. On private life, also, this institution is said to have an influence not less beneficial than on public manners. The advocates for it assert that it banishes from Malayálam many of the worst passions and feelings of our nature; for, when the sole contract between the sexes is the contract of mutual love, jealousy cannot be known, nor can those sordid speculations exist, by which, elsewhere, the warm and genial feelings of youth are, not infrequently, sacrified to the avarice of age. The manifold miseries of seduction, also, cannot be felt; domestic peace is not liable to be destroyed by the intrusion of the adulterer; nor the social board and nuptial couch, which should be the very homesteads of love and felicity, to be haunted by the ever-active fiends, by whom those are tormented, who, are compelled to wear the hypocritical vizor of outward affection, while inwardly they regard each other with mutual hatred and disgust.

In a style similar to this, by declamation rather than by argument, this usage has been defended and such, probably, is the apology an inhabitant of Malayálam would offer for it: that which I am about to notice, though in its nature much more equivocal, has, also, had its defenders. Horace thus states the *divine sentiments* respecting it of the severest of ancient moralists, both in precept and practice.

Quidam notus homo, cum exiret fornice, macte
Virtute esto, inquit, sententia dia Catonis,
Nam simul ac venas inflavit tetra libido,
Huc juvenes æquum est descendere.

The maintenance of societies of courtezans, regulated by established rules and subsisted by public endowments, is peculiar to southern India; the practice, though it may occasionally occur, not being general elsewhere. These societies are attached to the Temples, in the service of which they are employed as dancers and singers, after having been consecrated to it by a ceremony called *Sóbhanam*, சுபாநம்; this term, derived from சுப *propitious*, literally signifies *festivity*, but is applied both to the consummation of ordinary marriages, when the betrothed wife attains the age of puberty, and to a species of nuptial rite by which these females are constituted the concubines, or, as the word exactly imports *slaves*, தாசி, of the Deity to whom they minister. They all belong to different tribes of Súdras, many to the கைக்கோளர் or *weavers*, and are either devoted to this state, which is by no means considered ignomi-

nious, by their parents, or are the descendants of those who have been so devoted. Their male offspring are instructed in the use of the cymbal and tabor, the clarion and trumpet, and various loud-sounding instruments for which we have no name, and are the musicians of the temples. In the Tamil countries the women belonging to these societies are not permitted to cohabit with any but persons of pure caste; in other districts they are less restricted, but they must no where be confounded with the common bands of dancing women and courtezans, from whom they are entirely distinct.

பெறுனை the contracted part. past. in the masc. of பெறுதல் *to obtain*; the word *wife* must be understood, and this term will then

imply *one who has obtained a wife, a husband.*—பெறில் *when they obtain;* the subj. of the same verb. The final ன and ல் of the two preceding terms are changed by Sandhi to ற் before ப.—பெறுவர் *they obtain:* the third per. plu. of the fu. of the same verb, used indefinitely.—பெண்டிர் *women:* the plu. of பெண்டு, governing the preceding v.—பெரும *the great.*—சிறப்பு *felicity.*—புத்தேளிர் *the Gods, the deities of the inferior heaven:* the plu. of புத்தேள். This word, also, signifies *new, fresh* and is used as a collective name of the Gods from their being always in a state of *youth.*—வாழும *in which reside;* the fu. part. of வாழ்தல்.—உலகு *of the world.*

Note. The verb பெறுதல் *to obtain* and it's derivatives have, as particularly exemplified in the first verse of the succeeding Chapter, a variety of significations; பெறுனன் here signifies *a husband,* but it will take any meaning indicated by the terms with which it is constructively united. Thus with a word signifying a *crown* or a *throne* it will mean *a king,* and in the following distich two different senses may be assigned to it—பெறுனன்பெருகுகுகதனபதனைதப்பெறுவானுனன்-பெறற்பாரு ட்கேடுபின்—here if பாரு be rendered *wealth* and கேடு *loss,* பெறுனன் must mean *owner,* and the whole verse must be translated—*If the wealth which he hath acquired be* LOST, *the* OWNER *will be overwhelmed by affliction*—but if பாரு be rendered *son* and கேடு *degeneracy,* பெறுனன் must mean a *father* and the whole be translated—*If the* SON *he hath begotten* DEGENERATE, *the* FATHER *will be overwhelmed by affliction.*—The use of terms in a double sense constitutes a marked feature of Tamil poetry, and it is considered the height of art in the management of the figure, so to arrange them that they may mutually explain each other.

VII.

புகழ்புரிந்திலரிவ்வுலகத்திலவர்
பழிபுரிவாரமுனேன்றுபோற்றப்படும் (கூ)

Before their scornful foes,
Bold as a lion those dare never walk,

Whose fame is sullied by their wives' base deeds.

"Dare never walk"—All people seem in all times to have considered the infamy of the guilty wife as transferred to the abused husband. Questions regarding women in general or relating to the conduct of husband and wife are in India under the immediate cognizance of the heads of castes, who claim and, where ancient custom has been respected, exercise jurisdiction in all matters of discipline and moral conduct, which the common law cannot effectually reach. Assisted in cases of importance by a general meeting of the tribe, they notice with strictness all family disputes and are very minute in their distinctions respecting them; they often interfere to reconcile differences, but, when the misconduct of a female becomes so notorious as to be disgraceful to the community, they insist on a separation, in which case it is customary to impose a fine on the husband as well as the adulterer: that this is founded in justice the general sentiment against the husband seems to prove.—Among nations advanced to a certain state of civilization, it cannot be denied that the minds of women, in which the violent passions are carefully corrected by the education they receive, are actually less prone to evil than those of the sterner sex; nature, however, when uncontrolled, is impartial in all her operations, and it may, therefore, be thought that there is more galantry than truth in the following Stanza, and that she has made a more equal partition of evil between the sexes than is therein implied.

நல்லாரெனல்லாருநல்லரதனைமையால்
வல்லாராறுகெடுப்டாராயினகல்லறி
வாணமகடபறபலரகுகெயுண்டாகுமபெணடூரும-
மானபுகெடுகாவிடின

All women would be good by nature, if the men did not spoil them;
And most men would have a tolerable stock of sense, if the women did not make fools of them.

As a contrast to this I cite the following verses. Satirists have ever considered women lawful spoil and even graver writers have not refrained from sarcasm against them: but neither satire, nor sarcasm, is the criterion of truth.

CHINTA'MAN'I.

அனபுநூல்கவினசொல்லரதாடுததலரகதகாத
தினபருசெயகினறசாகதிறனகபுலைநதிதறறமாலகி
நனபகறரூடழிவினளாதாழுகி ணுகலகைமாரகருப
பினசெலுமபிறரகணதுளளமபிலிணயரைகழுயதனிற

Although their husbands bind together the flowers of endearing words by the thread of affection, and, perfuming them with the sandal of desire, fail not throughout the day to adorn them by the garland of delight-inspiring love, the eyes and minds of women will still follow strangers; to this inconstancy fawn-eyed beauties are ever prone.

பெணணெனபபடுபதிகணமோபிழலியிறபபுநாகதா
வுணணினறவுடையவலலெனாராயிரமனததிவாகு
மணணிபபதகலகையிடடாவிநதிரனமகளுமாறுக
லுவணணெயகுனுறநியுமுறபோனமவிரதுபினவீறகுமனிற

Hear further the disposition of women: they are void of the feelings of honor, regardless of the pride of birth,
Their minds are ever vacant, and they have a thousand varying wills;
If the trifling sum of ten pieces of coin were counted into the hand of the daughter of Indren, the king of heaven, she would instantaneously yield,
Melting as a mountain of butter melteth before the heat of the fire.

NI'DI-NERI-VIL'ACCAM.

கறபினமகளிரநலமவிறறுணவுகொள

பொறை ஒருவற்கல்லாகனிகலில்மாறறுதகை
கௌவாகுமேநிலாகுநகைடுகுநகஇவ்ஈரு
யாவாகுவகேடுசூழா

எடுதழினமிகானிவ்யாவினசெவல்லான
காதையாகணகவரிநாகதான - வாயத
நயனுடையினசொலானகெனினுமாதாக
கயினமிலாகுமனம

Than unfaithful women, even those who sell their favors for subsistence,
Adorned by golden bracelets, are far preferable ;
As neither to their husbands, nor to strangers, nor to themselves, nor to their relations,
Do they cause destruction.

Although their husband excel in beauty, although he be young and skilled in song,
Although his glances attract all female eyes,
And his pleasing speech breathe mirth and gaity around,
The minds of women will be fixed on another.

PAZHA-MOZHI.

நிறையானமிகுகல்

ாகநிணைழுயாரதமனைமக

சிறையால்கடப்படுதலரிதாதற்றேகொ
வருந்திவலிதினையாபினு நாயுவா
றிருந்துதவெனறுமாவில

It is not possible to restraint within any bound those who are adorned by jewels (women), if they are devoid of good qualities—shall I say why? is it possible by any pains or by binding it ever so tightly to keep a dog's tail straight? no (i. e. because it is contrary to its nature).

VALEIYÀ-PADI.

உணடிபுடகாபபுணடுறுபொருடகாபபுணடு
கணடவிழுபபொருடகலவிகருகாபபுணடு
பெணடிரைகாபபதிலமலறுவையதுக
கணடுமாநிதனாகறற றிநதோரே

Eatables may be preserved, worldly wealth may be preserved, and the more excellent wealth of knowledge may, also, be preserved; but the wise and learned, whose ken scans the world, say, the women cannot be preserved.

A'SLO'CAM.

ந ஹி ஜாது ப்ரை தீ காஷ்டாநாம நாப்ரஜாம்ப்ரி ஜ்ஜாயதே
நாம தகை ஸ்ப்ரஜ்ஜதி தாநாம நப்ஸ்வாம்வாதி ஜ்வா ஜநாஃ

As the fire is not satisfied by fuel, nor the ocean by the confluence of waters, Nor death by the seizure of all souls, so large-eyed women are never satisfied by the enjoyment of men.

Note. This verse occurs in the Vivada-sétuh, விவாதசேதுஃ, the original of Halhed's "Code of Gentoo laws" and is particularly alluded to by the translator; Jaganatha Tercapanchana in his Digest, also, cites it as belonging to the B,hárata. It coincides exactly in sense and nearly in expression with the latter part of the 15th and 16th verse of the 20th Chapter of Proverbs; the whole of which bears a strong resemblance to a series of Sanscrit Slócas. Physical reasons may probably be given for the expression in the Hebrew, עצר רחם, the literal meaning of which, according to Schultens, is "*constrictio uteri;* but the term used in the Sanscrit, as a metonymy for *women*, விசாலாக்ஷ்யஃ, *the large eyed*, while it is more delicate, is also more directly expressive of the insatiableness it is intended to imply.

Among a variety of points, in which the law of the Smritis coincides with the common law of England, it agrees with it, also, in considering marriage as indissoluble: a Hindu cannot divorce his wife on any account whatever, but, if she be unfaithful, or so incorrigibly wicked as to have been finally degraded, he may, to preserve himself from contamination, put her away. But even then he must provide her with food, clothing and habitation, for,

though excluded from his society, she is still his wife; the marriage is not dissolved. Among some of the Bráhmans, the singular custom exists of performing the funeral rites for degraded females, as if they were actually deceased. In such case the outcast usually becomes entirely estranged from her family and seeks support elsewhere; if, however, she be married her husband may by law, notwithstanding this custom, be compelled to maintain her. The following extracts explain and confirm the statement here made. The first is a text of Yájnyavalcya's with part of the commentary of Vijnyànés'wara thereon; the two next are cited in the Mádhaviyam; the fourth is from Menu; and the last an ethical verse from the Níti-sáram.—The word *tyágah*, தியாக: from தியஜ் *reject*, must be taken in the sense given to it by the commentator as often as it occurs.

MITA'CSHARÀ.

உஹி சாரா ஜாதளஶு ஸ்ரீ:ம ஹ்ருதயாதொலி யீ யதெ
ம ஹ்ரு துலயாஉள சதயாதிஜ்ஞ தி உபாதெகெ

தியாஜ்யா உபஹாரயதி சுயுபொ ஹ்ருதயாநகூநி ஜ்ஞாஸ்ரம தலஸ்யா:
நி ர்ரியயாஒ ஒகெலெஶ்ஞ திநி யதொஜ்

TEXT.

The adultress is purified by menstruation, but, if she become pregnant, she must be put away (tyágò vid.hiyatè)

And so, also, should the heinous sinner guilty of procuring abortion, or of the murder of her husband.

COMMENTARY.

The term tyágah means exclusion from the bed and from sacred rites, not the utter rejection (divorce) of her; for it is ordained that such a one shall be kept in confinement in the house.

MA'D.HAVÍYAM.

ஹிணாங்காஸ்ய உசி தூாமஃ ஜூஜூ தூாழிஹி லிஙா
கு தி
ததூாவிருஜூஃவெயுகூ உாயஷ்ரீ சூாந்காாயெங்.

உசி தூக்காவொதூ உம்லூலூம்வாவிகிம்சங்
தத்தாவம்ஷதயாஹ்தூாஜாம்யவாகூ உபஹ்சதி
உ லு ஹ

Women must not be entirely rejected, except for the murder of Bráhmans and similar heinous crimes,

And, even then, they should be made to perform an appropriate expiation in the house.

Of whatever crimes women, who are entirely rejected, be they great or small, are guilty,

The guilt of them, encreased a hundred fold, shall attach to their relations.

MENU.

ஹிபுஷ ஜாம்ஸ்யம்ஹத்ராந்ரியயாஒகெலழந்ரி
யதா ம்ஸஃஉாஷாஷஜு தஒசுராம்காாபுஷகம்
உ ஷ

A husband must retain his criminal wife under close confinement in his house,
And, whatever expiation is ordered for a male guilty of adultery, that she must be made to perform.

NI'TI-SA'RAM.

ஹிலாஷீவ்ராம்ஷ்யஃக்ஹிசாரிணீம்
உராகுக்ரிவ்ராம்உாஷ்யம் ஜுஹாஜிணீம்
கூர்ராசிந்ஃரிஹ்யஜு ஷுஒலஃசிந்ரீம்
ஹாயப்ராம்தஹிஜஜஉகுஷுஃ ஷுஹஹிதிகாம்

A wife given to constant strife, who stealeth her husband's property,
Or taketh part with his enemies, who converseth with strange men,
Who eateth before her husband, or resorteth to the houses of others,
Such a one should be put away (tyajèt), although she have borne ten children.

The coincidence here apparent between our own and the Hindu law as very remarkable. The term *tyágah* describes precisely that species of divorce to the extent of which the common allows the canon law to operate; that is to separation *a mensa et thoro*, which is expressed, almost literally, by the Sanscrit, *upabhóga dharmacárayòh*, the latter term here meaning the preparation of the daily meals, the rites of hospitality and other domestic duties.

புகழ *praise, repulation.*—புரிதல *bestowing*, from புரிதல *to do, act from peculiar influence, bestow.*—இவ *a wife:* this term is used here for the appellative இல்லாள *the woman of the house.*—இலிரகுகு *to those who have not*, a personal derivative in the 4th. or dat. plu. from the root இல. Similar derivations may be formed by the affixes ஆள and ஒன sing. ஆர and ஓர plu. from all the roots in the language; in meaning they are the same as the regular pron. part., this term, for example, corresponding with இலாதவரகுகு, but they are not like the parts. subject to verbal government.—இல்ல *there is not.*—இக ழுவார *scorners, enemies:* an appel. plu. from இகழ்வு *scorn, acuse.*—

முன *before:* this term here used as a prep. is properly a subs., signifying *antecedence* either of time or place.—ஏறு *a lion.*—போல் *like;* this term, used generally as a particle of similitude, is properly the root of the verb போலுதல் *to resemble.*—பிடர்நடை *bold gait;* this compound, which is the nom. of the sentence governing the neg. verb இலவே, is from பிடர் *greatness, might* and நடை *a step, gait, conduct.*

ILLUSTRATIONS.

The authors of the first of the succeeding quotations were followers of the Sruti Smriti; the second is the composition of a Jaina; and the two next are by a Christian writer.

NA'LADI-NA'NU'RU.

அருமைபெற்றகுறிஞ்சியானன
பெருமைபெயரப்பெணைதொலைஇயம - விருமிசை
பெறுங்கைசுமாறபினன்றபாரினமையேபோல
கறுத்துதலானணைமதத்துவிய

குடர்சூடுதினைஞெரிதகுகடுவொழுதுகு

கடனீரறவுணலுகடுகளீரவரிலுல
கடனீரணமணகயாறுகடுகாளருமடமொழி
மாதரமவிலையாடசியாள

கால்காறுமாருயிருநிலிறிதாயெடபுற லு
மேல்காறுமிமலுணறுசாறி லு - மெலாய்
வல்லாளாயவாழுமூதறபுகுழுமாணகறபின
இல்லாளமாகதடுதயில்

கடகினியாளகாதல்ணகாதல்வணகபுலிலவா
ருடகுடையாளநோனாணியலபிலு - ருடகி
யிடனறிநதாடுயிலிதிலுணரு
மடமொழிமாதராளபெண

எருஞானறுமகணவுமாடுதாணமறுசாரமதறி லு
மருஞானதுணடமபோலுலுதுமா - லெருஞானறு
மெனவிணகழ்இயினரமகாலடுமபொருணசெயாற
பனமாபுசீரமதசூருவாச

உளளதுணரவுடையாலுதியநூலதறுல்
வளளனமபுணடானகடுணடபொரு - டெளலிய
வாணமகனகையிவியிலவானவிணதுதோர
நாணுடையாளபெறறநலம

Although women are high in reputation and equal to the goddess Ayrán'i in conjugal fidelity, they must cautiously avoid those who are enamoured of them and follow them in hopes of gratifying their passions; for such caution is the safe-guard of the virtue of matrons with perfumed foreheads.

If in time of distress, when the meal of the whole family is cooked by the water of a small pot, a host of relations sufficient to consume the water of the sea should come at once, the softly speaking woman, who shews herself as bounteous as the ocean, is the glory of her house.

Though her house be open on the four quarters, though it be exceedingly small, and though the rain pour in on every side, a chaste and virtuous woman will be renowned in the place in which she resideth and her habitation respected.

She who is pleasing to the eye, who in all things gratifieth her husband according to his desire and at all times standeth in awe of him, whose modesty is so conspicuous as shame her sex, who reverenceth her husband, and in all her love-quarrels with him acteth with such prudence that reconciliation affordeth him increased delight; this mildly speaking matron is truly a woman.

Whenever our husbands embrace our shoulders, we feel ashamed, as if we saw them for the first time; what pleasure then can those women enjoy, who, from the desire of money, endure daily the embraces of many men?

Riches in the possession of a generous man resemble in their effects the learning acquired by a man of great natural ability; the chastity of a modest woman is like to a sharp sabre in the hands of a courageous man.

ĀRANERĪ-CHA'RAM.

கொணடானகுறிபடபொழுகலகூறியநாணுடைமை
கணடதுகணடுவிளைபயானமை - விளைவு
வெறுபபன்றசயபானமைவஂகாணமநீகவி
யுறுபபபாடுணரவுடையானபண

வழிபாடுடையனையவாழகைகடாய
மூணியாதுசாலவியபசபதாங - கெதிருரையச
தகதபபணியுமவிலலாவரியானமகன
பொறறிபபுவனியுமபுறிகது

மடபபதாஉமகடபெறுவதாஉமபெணபான
மூடபபதாஉமலலாருஞசுவர - படைதததஞ்
ஜடுணடிவாழகைபுரிகதுதாஞலலறதபித
னிறபாலபெணடனபாச

மருவியகாதனமவிஞ்யாருநதாலு
மிருவருமபூணடுயபபினலலா - லொருவரால்
இலவாழுகனகையென னுமியலபுடையயான்சகடரு
செலலாதுதறறிதுதினறு

விவிஞகாதுவநதவிருநதாமபினறுன
மவிஞவாழுகனகநனறுதவதறற - புவிஞகாணத
மெலலியலலாருநவ்வளவிருநதாமபிச
சொலலெதிரசொலலாளனறி

தவிமகனறரநதுணறதருனபிறரிறசொத
னிவினமயிறறீபபெணமூரசதசரதல - கவனணிந
தவறறூரபுகுதலவிழாகாணடலுனபிடுதல
சொறறொழுயானதொளதியுமாறு

அயலூரவனதோகவமமருளாழுக
கயடலரகணணூடவழுதிபபுயவிமபால
வணடோசசினறுலாமவாளரதடுகணணு
டணடோசசிபபினசெலலுயசூறறு

She is truly a woman, who hath especially learned to obey the least sign from her husband, to preserve a laudable modesty, not to covet any thing she hath seen, and, without causing disgust by opposition, to forsake whatever he disliketh.

If she render due service, conduct rightly the house-hold affairs, perform without petulence all she is told to do, and act obediently without cavil; such a woman her husband should love, worship and adorn.

All women are ignorant, all bear children, and all are liable to female frailties; if, in addition, they distribute food, according to their means, before they themselves eat, if they discharge all domestic duties, and continue firm in virtue, they are worthy to be called women.

While living in the marriage state the husband and the wife united in affection must both (like two wheels) support the towering chariot of domestic life; otherwise it cannot proceed, but constantly interrupted, must at length stop.

If all rites are duly observed and guests hospitally received, the domestic state is more excellent than the austerest penance; excellent is that gentle woman, the garland of beauty, who dischargeth the duties of hospitality without disputing her husband's will.

To reside apart from her husband, to enter the house of a stranger, to consort with disreputable women, to visit foreign places adorned with

jewels, to frequent festivals, to worship strange gods; the honor of women, adorned by beautiful bracelets, is lessened by these means.

Death follows with his up-lifted club that woman with large eyes darting glances keen as a scimetar, who while her husband is absent bathes in saffron-water, or stains her eyes, sparkling like fish, with collyrium, or drives the bees from the flowers that adorn her cloud-black hair.

VERSES BY VIDVÀN SA'MI-NA'DA PILLEI.

அடைதிகழுமதிபாறறுமறவாழியானவறகுச
சிடைதிதிசகாரஞசெயமுறையே - படைமுனை

மனனவரகுகீதிவலியாசசெயுகானமுறைமை
மினனவியாரகுளைகறபுமெனமுறையாம - வனனியரகு
வேதமொதியோதுமுறைவேளாளரகுகைகூறை
யாதையுலகாபபாதலவரகாமுறையே - பேதமிலா
நமபியனாகுகையரும-நகுதையனாநமபியரும
பமபிடியானறுயவாழுமுறைபறறு

As the Supreme Being, who is the ocean of virtue and is worshiped in the eight regions of the earth,
Possesseth the attributes of creation, protection and destruction,
So the attribute of a king ought to be the undeviated sceptre of justice;
The attribute of a female, dazzling as a flash of lightning, chastity;
To teach the scriptures is the duty of Bráhmans (priests);
Of the Vél'al'er (cultivators) liberality
And the protection of all are the special duties;
And the duty of husbands towards their wives and of wives towards their husbands is, that they should dwell together in constant love.

NYA'NA'DICA-RAYER CA'PPIYAM.

தவிலவணுதவிவியனபாதகளிறபகமனபு
கினிமனமொருமையொடுகினிலகதனிலவாழுதல
பலமெனவெனனிலவாணிறபரமனுமருளபேறனப
நவினீரிதிகாணநனகொடுவாழுவாரே

Ask ye the reward which awaiteth the husband and wife who live on earth in mutual love, constancy and strict union, know that it is to live eternally in heaven in the enjoyment of the beatitude vouchsafed by the Supreme Being.

SCANDAM.

மெனவியலபானவுனையுமெலியவுதிமகிற
னுனருளதாகுமிதானதவமாகும
வானருளதாகுமிவணமனனுருளதாகு
மூனமிதாகுமிதானறுமிலதனிற

காணடகையதகணவனைகடவுளாரபோன

வேணடலுறுகறபினரதமமெயயுணையினிறகு
மீணடையுளதெயவதமுமாமுகிலுமெனறுல
ஆணடகைமெயாரகளுமவரகளுநிகரனறற

By wedding a woman of a gentle disposition and distinguished by excellent qualities, charity is promoted, devotion is maintained, heaven is secured, the wealth of this world is acquired, there is nothing deficient and nothing difficult.

The terrestial deities and the mighty clouds obey the sure words of those chaste matrons who devote themselves to their husbands as to Gods; to them, therefore, the male-sex is by no means equal.

CA'SICA'NDAM.

இலகறதறகெயவன்வீடறவர
அலவ்வெசயதுவறிதினழிதறிடார
புல்லிகாதலராயுடபொவிவுற
மலலரலொகுகணிமருசளணிவரால

கொழுநனசாறகடவாதுறறகொளகையெ
வழுவினலகறமவானறவமாறறுத
றெழுதுதெயவமபராயமலாதறுவுதல
பழுதிலகறபுடபபதறினகெனறெவ
அழகில்லீகளுநிறறிலராயினும
ஒழிவிலுணஙபபுறறவராயினுங
கிழவுதனமெயராயினுகெனவனைப
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வசையிலகாதலர் தாயதநதனவழி
யசதியாடலரனபாரழததிடன
மிசையினலலழுதேதுமவிடுததுள
நசையிலுறுபாருகெனநணுவார

நனமாணபுடையமனியானமனிதனவணநணனிற
சானமாணபனிததுநடதாகுமாகவமெயதிலாளெல
இனமாணபுருதன றயரவேதமினசததவாறலல
அனனவடவகுணருசெயதியறையறிறன

They (matrons) procure all things necessary for maintaining the duties of domestic life and waste nothing vainly, so as to occasion distress; to secure long life to their husbands, they beautify themselves with excellent saffron.

It is prescribed to a virtuous and chaste matron, as the first of domestic duties, not to exceed the words of her husband, and to perform the duties of religion by serving the Gods, worshipping them and scattering flowers before them.

Though they possess no beauty, though they are afflicted by incurable disease and poverty, though they are in the extreme of old age, virtuous wives will adhere to their husbands and speak no ill of them.

They indulge not in laughter in the presence of the father and mother of their husbands; when their husbands call, even though they were eating Ambrosia, they would joyfully quit it and hasten to them.

When a virtuous and respectable matron entereth the house, all honor is concentrated in it, but, if a house have no mistress, the honor thereof cannot be maintained: as it is so declared in the sacred scriptures, I have endeavoured to describe the appearance and qualities of such a matron.

BRAMO'TTARA-CANDAM.

பெணணெததிவண்பபெறுதவமகவிவணபபெறுதார
பெணணெததிவணபபெறறவதோமகபபெறறூர
பெணணெததிஞரமகவுபெறறிருமையுமபெறறூர
பெணணெனதிஞனெறியோரபெறுமபொருளினதிற

Children cannot be obtained but through the means of conjugal felicity; by the attainment of conjugal felicity children, also, are obtained, and they who enjoy conjugal felicity, by obtaining children, secure their happiness in both worlds; moreover, no wealth can be acquired except by conjugal felicity.

PAZHA-MOZHI.

சொலலாமையோகதிகு றிபபறியுமபணபிறறம
மிலலாளெனவதவிருநதோமிகசெலவத
தடனினறியேடாகதிருநதாரோகுக
கடலிடறொமபணணிரை

Those, who knowing no affliction rejoice in wealth, while their wives, intuitively comprehending their signs, wait not for orders, but receive every guest who presents himself with constant hospitality, have baled from the sea (i. e. as the sea cannot be exhausted by baling, so the wealth of those who thus act cannot be diminished).

SIRU-PANJA MU'LAM.

மகடூபறுதனமடமைநாணுமை
யொகதவடனுறைதலோராணமை - தொகத
விலமகளெலலாதாடகைதனவெயகைபுர
தலமகவாழததழகுமருகு

The bearing of children, simplicity, modesty, constant residence with her husband and liberality; lo! these five form together a love-potion, which subjects their lords to the will of those whose favors cannot be purchased.

NOTE. The concluding sentence is a periphrasis for *matrons* in contradistinction to *courtezans* விலமகள *women who sell their favors.*

NAL-VAZHI.

கல்லாதமாந்தர்களுக்கறனுணர்ந்தார்சொற்கூற்றமே
அல்லாதமாந்தர்களுக்கறங்கூற்றமெல்லிய
வாழைக்குத்தானீனற்காயங்கூற்றங்கூற்றமே
யில்லத்திருக்குந்தோழிகாப்பெனே

கீறில்லாவொருற்றிபாழ்நெய்யில்வாவுணவுடன்பாழ்
ஆறில்லாவூருக்குழுப்போழ்நீரோ
யுடம்பிறப்பில்லாவுடம்புபாழ்பாழ்
மடந்தைகொடியென்றில்லாமனே

The learned are as death to ignorant men; to wicked men the virtuous are as death; to the soft plantain-tree the very fruit it produceth is death; but above all, death to the house to which she belongeth is a vicious woman.

Destitute of perfection is the forehead on which the sacred ashes are not rubbed; destitute of taste is the food not enriched by clarified butter; destitute of beauty is the country in which there are no waters; destitute, also, is he who hath no brethern; but above all, above all destitute is the house in which no tender vine flourisheth (i. e. *which hath no mistress*).

SANCATTU-PARADAM.

சபபணியாவினபுறுவர்காதலர்காதலர்
யபபணியாலபபொழுதியனபுறுதலி-னொப்ப

மனகுழையுமவணமிழவிடபதனெற
னகுழையாதகளகடன

It is the duty of those adorned by heavy earrings (women) to afford that delight which rejoiceth the mind; and to confirm affection by doing immediately for their husbands whatever service may honestly be done and by which they may give them pleasure.

SARADAM.

மருவணாயினபுடையினமவுமொருகைக
நருதுமடநனைமுகிசாகதிவிமுன்னறு
தாருறுபெருவகதியடெதவிதவதாற
சேருமுறையாதினவவட்கவடரிபபாள

மாதிபோதுமாதவிவிணாடாறுமவணைவி
நேமமுறயனவரிசததுதாதினரது
தேதுமருகடவுடனபுரவிருதுக
காமுறுமிசைசதுதாதிவாறறுயவடவி

சனறுதருவாசவநியெனருதினது
தினறுகையெனபுரிதகோபமுவுமற
றுனறுபனிதியாமுதுதுயகவலியெனற
கெனகுகருதினதுதுபுவனவியாடம

தனகணவவிரகக்டவுனறுபுரிதனமை

மனமுறை திருத்திவழி பாடுகளினாபடியன
நன்முறையவற்கிணைநாடியவைதேடி
யனமொழிசனைத்தடுசினைவெகுவன்டீதித

வல்வென்கனறினைமாதிமவிராணடை
கலின்நமபழாறபணிகளேசடோன
சாலுமவழாய்நினைவதுனனமிழதுவாடும
இவினமுறையாறுவனிமுகதுருவெதால்

சூரிமுதலாகவுளபலதெயிரசாகதும
அருளுடையளெயதிறுழபதிவிரபன
றிருவுறமணநதயனலகெயாருறற
வுளாசாவியறிநதிலவுவநதிடவுளாபதிபன

அகவிவழிபாடுகளியறதுவனவிதார
தகுதுனறயகற துவனருநதவிணயாதமபாற
பொருவியகவிதமெதனிவுகருமுறசெயவன
இவினைவுரிநதசெயலெனநவனருறிதான

சாரவெதியுளாததமழதிதகதினவெய
பூரதிருநிகாதநவபுகழநதுமவிணபுகான
ஆயநிதையுளாததயாளொபுவொடிசெலவம
வாயதுகநிதிசரவொனவிடுமனவருதான

The beautiful Caïcai, a woman who dwelt in the vicinity of mount Méru, standing in the presence of the virtuous Sándilei, said—"By the strictest devotion thou hast attained to a state of exalted virtue, how is this path to be reached?" She thus instructed her;

"I daily reverence my father and mother-in-law and I diligently execute all that they command, and to the Gods, to ancestors and to guests I humbly perform every prescribed duty.

"I know not even the way to the street-door, nor at any time do I stand idly laughing, nor do I ever serve those, to whom I owe respect, with food without previously washing in pure water, nor do I greedily covet any part of the food, but bestow it freely.

"Regarding my husband as a divinity, I fulfil faithfully all my duties and perform every necessary service to him; I ascertain carefully those

things that are pleasant to his taste, and, having procured them, I prepare food accordingly and affectionately serve it to him.

" From the day on which my husband quits me, I leave off the use of flowered garments, of perfumes and of jewels; but, as soon as he returns, I again resume them with delight, and discharge every domestic duty with faultless propriety.

" Kine and other creatures under my care I treat with assiduous kindness and carefully prevent their suffering from hunger; I am never known to utter an angry word, so as to give offence to my husband, but always speak so as to give him pleasure.

" I perform all rites due to fire, I supply the wants of the miserable, and I cause my children to enter the path of right knowledge and increasing learning;" thus she particularized every duty she was accustomed to discharge.

Admiring all that Sándilei had said, the other, resembling the flower-borne Goddess of prosperity, highly extolled her and returned to her home. Those, said Vid'umen, who reflect on this and teach it to others, shall be blessed with long-life and wealth and attain to eternal felicity.

தநைததாயனவிணயுடனபிறருதானறனசுதோதாரணிவரகளிலொருவர
மூனனிமறமெருவரகளிந்திடதமிதருளாமூனனமேவனாவிணமுற றிப
பினவிணயகவவிணகடவுளாவுயிராபபேணியாகவன பிமதஙகொண
டெனவியதிவாதெனபுலத்தவரகளதியரகளுகடனுறை றி

மனதொடுவாகலுகாயமூமொன றுயடழலெசெய்வனமையுனடாதித
தனதுதிகளவனுகளுவழிபபடுமியறைததாமினெசாலெவாடுதகப
புனிதமுமறிவுநமதவிவுமுனடாதிறாடுமாரினமபோலத
துனிதபடாருதோரபதிவிாதததிதாரிகபரவினபதிற துவிர் வோர

மூதலொருமறையோனபனிதியாரிருவரமுதனமவிணயவளபலிதருமம
பதியிமதமறருற றினளிவியாளபதிவழிபாடழுனிருநதித
சதமுறிவனெசாறருகிடாறகடாதனணமுவருமவிதியான
மூதிருடலெற றிறகதிபுருதாரமுதலறகடவுளசாரதுனாபபான

மூன்மவர்ணவுளெகொழுனெனவுவிளுணமூற நியதனதுநீயறவுகள
எனபயண தனுளமீளுதியவுளெறுடையதவாறறவ்வெல்லீகஞ்ச
ரசானமூலமதவருஞ்சியற நிறுனோதுருஞ்சுருள்கெயதுமாறவிதானான
பினமதிதளரந துபேதுறநோகஞ்பபேசிஞ்ஞிவாடபொன்றியான
வருஞ்சீமடநதைமீணதுல்லெயேதிவளருடறமுவுங்கிநாயகனபாற
கருதியனபுடையளாகியுகவுவுங்கடவுளாருகருதிறகருதுதிற
புரிதியாவுகவுன்றனமெறுழிஇயாகநதியிறபுருவுவெயனறுனாதறுவிடடகனறுன
சருதிகளிறறருசசானமெறனவுனாதுதிதாகைமீணழ்வெயொருசொனறுள

ஓழுகுகமுருசீருமினசொலுந்தூயவுளமுகுகறபுடைமையுமனபும
இழுகுகறநடதறுமவருகுளவாதெறுரமன்றமான றிசைதறிடுமடவார
பழ்பபறவொழுகுங்கறபுடைமையின்றடயென்னாதினனமுங்குகணமை
விதிகனவுதனுனமதறுடமெல்றிதறதிவதகாரணவெனவுரைபபான

புருடறுணடினறுணலபூனவமாரக

குரியதாமவுழுதுயிலுறறபினை
அருகினிறபுயினறுகவுனமுனவிழிதை
தருடவிகுகுகொவுதெகறபிறுறதொர

பூனைகுனமாவிங்களுபொறறுங்சாதனி

மானபினமுகையாவுலவுவுமீகிழலை
வுனைடுநீவுங்கிடைநதபின்பீளவுவ

காணடலகறபுடையோரகளகவிடனலாம

மணவகினபுறிகினபுறுவாரவன
றணவிறுனபுறிறருபமவணணமெ
துணிவாரநாயகவகாயிறுநதினபுறுர
கணிதமறறமகிழசிகவிபபடோ

பிறறிறருசாகிவரபெணமையினமுதறவர
மறறவினனறிமவணயிறறணிதறோர
குறிகாணமாறுவனமாமியகடகாறற
நெறியினாசசவணநியநிரபபுவார

கணவனபரடசாவிலாயுளகடகுமென
றுணரவிறறகனஆடமிசசதறிடோர
மனவறுயுவிருதறிமையுடமன
றிவினாயினமருசனிசசவுறதரிதாயகுவார

When a girl hath been given in marriage before she hath attained the age of puberty by her father, her mother, her maternal uncle, or her brother, she should consider her husband as the Deity, and, cherishing him as her own life, should discharge, with his consent, all her duties to guests, to the manes and to the Gods.

Her mind, speech, and actions should be in unison; she should evince her skill in culinary affairs; she should duly perform all requisite offices for her husband; and to gentle speech she should add purity, knowledge, and intelligence: those, who thus uniformly conducting themselves alleviate the ills of life, are truly virtuous and are secure of happiness here and hereafter.

Formerly a Bráhman had two wives, the elder of whom, without consulting her husband, performed various charitable acts, while the younger, employed solely in his service, discharged all her duties conformably with his directi-

ons: when the three, according to their destiny, quitted their old bodies and had obtained a blissful state in heaven, the God the dispenser of justice (Brahmà) approached and thus addressed them.

" O thou, the elder wife, as thou didst not act by the command of thy husband, what benefit could result from thy acts? depart, for thou art not worthy to remain with him ;"—thus saying he expelled her from heaven, while he permitted the husband to remain with the wife who had never disobeyed his voice. Then the great one, who is without stain, beholding the other troubled in mind and overwhelmed by confusion spoke thus ;

" Come forth, O woman! return again to the earth and assuming a growing body, bestow thy affections with all thy mind on thy husband and, considering him as thy God, administer to him in every service with perfect good-will, so shalt those hereafter attain to a high station in heaven ;" so saying he departed. " For this," said the beautiful Goddess there is proof " in the scriptures" ; and again she said all that follows.

Note. These verses from part of a speech of Parvati to 'Siva in the 13th Book (ஆறுசாசகபடலம்) of the Báradam ; the Goddess afterwards notices the qualities of women who resemble the females of the demoniac tribes, Asura, Paisásha and Iráccada (ஆசுரமலைபசாசமிராக்கதமெனலுறுகுவிடைகளையர்) and thus proceeds.

" Those females, who, free from imputation, maintain correctness of conduct, reputation, courteous speech, purity of mind, conjugal, fidelity, and affection, may be said to belong both to gods and to men. Hear further, O thou who consumedest the God of love by the fire of thine eye, and who art the efficient cause of the Scriptures, and I will declare, the excellent fruit of female virtue when correct and spotless :" she said and thus continued.

" To eat after he has eaten, to sleep by his side after he has fallen asleep, and to a awake before he awakes, are the duties of women and chaste matrons thus secure the favor of their husband.

" While their Lord is absent women honored for virtue do not adorn

themselves with jewels, garlands of flowers, cloth of gold, nor perfumes; but when he is restored to them, faithful wives again display all these ornaments.

" When their husband rejoiceth they rejoice, and when he is overwhelmed by affliction they are in like manner afflicted; though their Lord be angry they are serene and joyful and shew no distress.

" They enter not the house of a stranger, nor do they remain alone in their own without the protection of aged persons of the female sex; they worship in an innocent way their respected father and mother-in-law, and fulfil towards them all the duties of affection.

" Firmly believing that to tell their husbands name would bring him to an untimely end, they pronounce it not even in a dream, and, thinking that it will give him increase of years, they freely bathe themselves in saffron water matchless in beneficial affects.

NOTE. The periphrasis used for woman in the second verse of the second part of this extract is பூவைமார் *they who resemble the Púvei*, a bird more generally known by its Hindustani name *Maina*, and remarkable for imitating the human voice.—On what the prohibition to women to pronounce the name of their husbands alluded to in the last verse, is founded, it is difficult to say; it is however, observed by all Indian women, more strictly, perhaps, than many of the other duties here enumerated. The use of water in which turmeric has been infused, by which they give to the whole body a bright yellow or golden color, is prescribed to wives, as a mark of the conjugal state, and forbidden to widows.

CU'RMA PURA'NAM.

தனதுமரபினிதிவுயாசகியின றியாததமரபுதனிற
கனியின் றியதெனைமுதிறகனனர பாகிறகோறுறனில
இனியமழவியநீருச்சாலுடையனாகியிலகொளிய
பசிமவணழுகனைமுகதினளாயபயநதானமரபிறபிறநதிலளாய
மதியின்மைசாயையறுசனிவியாகிவனபதிலுகளுப
புதுமெனமலிறறுகனைகாயபோறயிறபூசிதவியாய
மூதிருமனபிறறுயாகிமுயறகுபினபகலவிதனக
ஈதயமுறுகுலசூதநியெனறி றிபினபமபயபபாளாய

கறபிறநிலியவருந்தகுயாயகனை றுமணமுநதனிகவெரும
பொறபிறதுயாவாலுருபபசியாயபபுனிதவொழுகமுடையாளாய
வெறபோரஞவாமெனபபுனை தநுசமமாநதெழுதநீகுமுலவி
அறபோருநவுகொணடவெயவனகைவிழுனமணமபுரிக

Equal in rank and of a kindred stem,
But sprung not from the blood that flows in thine
And in thy father's veins, should be thy bride ;
Sweet as the fragrant beveridge of the Gods,
The cany juice, or honey of the bough,
Should flow her mild and softly lisping speech,
And her's the beauteous face the dew-beamed moon
Displays, when with full orb he gilds the night.

Wise as a prince's counsellor must she be ;
A slave in needful toil ; in beauty bright,
As from the wave-borne flower the Goddess rose
Whose charms subdue the world ; humble as seems
The all enduring earth ; in love mature.
As is the mother's breast ; in nuptial bliss

Free as the freest of the joyous choir,
Whose wanton wiles allure the melting heart.

Though, chaste as Arundáti, in her soul
The strictest purity should dwell, her mein
The graceful U'rvasi, who captivates
In heaven all eyes, all minds, should emulate;
And high should rise the round and swelling hills
Her bosom bears; with ardor such an one
In wedlock seek and give her all thy love.

Note. As the second of these verses is often quoted in the original Sanscrit, I here add it, with another version in Tamil from the Niti-ven'bà, நீதிவெண்பா: this is closer than the foregoing, though some instances of transposition occur in it.

காயுப்ஜா ஒராஸ்காம்

ணஜா ஸ்ரீம்

றுவெஜா வகஸ்ரீ கஷியாயாஸ்ரீ
ஒஹெஜ ஜா ஸாதாஸ்பெஜ ஜா வெஸ்யா
ஜபுகஸ்ரீஜாஸ்ரீ கூவ்யஜ்ஜெஸ்ரீ
அனவுதன்யயுமழுயாளபணியுமல்ப
ஒபானதழுகுமபுவிஒபாறையும்-வனனமுவி
ஒவசிதுயிலுமவிறனமஇரிமதியுட
ஒபகிவைவயுடையாளஒபண

The affection of a mother, the assiduity of a slave, the beauty of the flower-borne goddess of prosperity, the humility of the earth, the freedom of a fair-bosomed courtezan in the chamber, and the wisdom of a successful counsellor; she who possesses these qualities may be truly termed a woman.

These rules for selecting a wife seemed worthy of a metrical dress, but to render the version generally intelligible some of the allusions require further explanation.—*Beveridge of the Gods*—the word in the original, அமுது, might be rendered either nectar or ambrosia, as it is a species of *butter*, which may either be drunk or eaten.—The *honey of the bough* is a literal version: various sorts of honey are distinguished in India, according to the situations to which the several castes of bees resort to build them combs; those containing this kind of honey are formed round the branches of shrubs, and so disposed as to be supported by two or more forks passing through them.—In India the moon is always masculine.—The Goddess mentioned in the tenth line (in the original தாமரையாள், from தாமரை *to but at*, as a ram &c. and அழகு *beauty*, also, *a goddess*, lit. *the goddess whose beauty beats down all before it*) is Lecshmi, the wife of Vishn'u and dispenser of felicity, beauty, and all prosperity. Like Venus, whom she resembles in her *celestial* character, she is feigned to have arisen from the waters enclosed, not in a shell, but in a lotos-flower, from which she sprang in the full maturity of beauty.—Arund,hăti, whose name is commonly used as the exemplification of chastity and matronal virtue by Hindu writers, is the wife of Vas'isht'ha, one of the seven Sages (Saptarshi), who jointly form the constellation we call the great bear; an acute eye will there discover her by the side of her husband, a *station* (கற்பு) she has obtained by her eminent virtue.—U'rvasi is one of the principal dancers of the choir of Indra, the king of the celestial regions; she is constantly cited as an example of female grace and elegance.

CHAP. VII.

புதல்வரைபெறுதல் On the procreation of children.

The term here used, புதல்வர, means *sons* especially, but, being in the plural it may be, and, in many of the verses, evidently is, extended to both sexes; பெறுதல் signifies *to obtain, to beget*, and the whole title, therefore, lit. *the begetting of children.*

I.

பிறமெவற றுளயாம்றிவதிலவ
யறிவ்றிந தமகடபேறல்லபிற (க)

Of all the world calls good, no good exists
Like that which wise and virtuous offspring give;
I know no greater good.

"I know no greater good"—The wisest of the Hebrews, also saith; "The father of the righteous shall greatly rejoice, and he that begetteth a wise child shall have joy of him."

The providing for the permanency of his race, especially if he belong to a superior caste, the maintenance of his domestic fires, and the perpetuation of the sacred rites and honors rendered to his ancestors in the periodical solemnities, are duties incumbent above all others on a Hindu. To leave male descendants, therefore, is not merely desireable, as the means of continuing a name, or securing the descent of property in a family, but an obligation of primary importance, on which, according to the precepts of his religion, not merely his comfort in this world, but his happiness in the next depends. It is an article of his faith that those who neglect this great duty, or, under the influence of the evil destiny originating from their former sins, fail in their endeavour to discharge it, incur the vengeance of their forefathers, whose race has thus become extinct, and of the domestic deities, whose ceremonies have ceased. As long as the fires of their race burn bright, hospitality and other house-hold duties are maintained, and their descendants prosper, the *Manes, Pitri*, who are supported by the daily offer-

ings of the house-holder, rejoice and prosper, also; but when those cease their pale, thin ghosts are represented as wandering about, wailing, and uttering curses against him in whose generation this misfortune befel them. When a man dies, therefore, without leaving male progeny, whatever his other virtues may have been, he is cast into in a peculiar hell, or rather purgatory, appointed for the expiation of the guilt by the effects of which this misfortune has overtaken him. This purgatory is called *pût* and the notions respecting it are primatively interwoven with the language; for in Sanscrit *putrah*, உபுத்ரஃ, the word most frequently used for *son*, is derived from *put*, உபுத் and *trayatè*, தரயதே, *he draws forth*, because a son redeems his father from this purgatory. Female descendants, having no part in sacred rites, distinct from their husbands, are in this respect productive of no benefit to their parents; nor is it sufficient that a man should have had sons born to him, it being required that he should leave at least one qualified to represent him and to fulfil the *duties of his race, cula-dhermàh*, on his decease.

The notions entertained relative to the state of reprobation in which the sonless man quits the world have given rise to the various modes of affiliation permitted by the Hindu lawgivers; these according to the ancient codes amount to sixteen though they are in the present age limitted to a much smaller number: in an extract from the Cási-cándam appended to this Chapter seven only are enumerated. The descriptions of sons now considered lawful are—*Aurasah*, ஔரஸஃ, from உரஸ், *the breast, the son of the body*; *Dattah* உதத்தஃ from உ to give, *the son regularly adopted*, according to certain prescribed forms, with the consent of his natural parents; *Dauhitah*, ஔஹித்ரஃ, the son of the daughter, appointed by her father to raise up seed to him; and, in Southern India, *Cri'tah*, க்ரீதஃ, *the son purchased*, from his parents, under the express condition, to distinguish him from a slave, of his becoming the heir of the purchaser.

The doctrines inculcated by the Hindu religion, as to the necessity of leaving male descendants are, as far as they extend, calculated to produce very

beneficial effects. Under their influence, the meanest use every exertion to rear a family; after a certain age no one, whatever his situation in life, remains unmarried, and whatever distress of his parents, no male child, except in times of extreme famine, when all the bands of nature are broken, is ever exposed or abandoned. That the ancient lawgivers did not extend the protection their institutions thus afforded to the males, to the females, also, is one circumstance among many for which a modern European is not qualified to account. In this and other instances he is incapable of entering wholly into the train of their ideas; he sees that they often feel rightly and reason correctly, but he is obliged to confess that this sensibility and this accuracy are constantly paralyzed in operation by what appears to him to be a mere flash of fancy, alike unconnected with feeling or judgment.

It must not, however, be imagined, though allowed or even commanded by the barbarous laws of other nations, that any legal or moral code received by the Hindus, sanctions or connives at the abandonment or destruction of infants of either sex; on the contrary these are denounced as the greatest of crimes, and the killing of any female of any age is considered so heinous, that, according to some codes, they are not legally subject to capital punishment, or, according others, liable to it only for the highest offences, among which child-murder is expressly included. The first of the following passages is attributed to Menu by the commentators, but I cannot verify the quotation; the second is a text of Yájnyavalcya.

ஸ்ரூயதாம்தர்மஸர்வஸ்வம்ஸ்ரூத்வாசாவதார்யதாம்
நதேவகுலஸ்ரீயம்கூடஸ்தாநநதேவாம்ஹலிகத்நம்
ஸ்ரூயதாம்ஸ்ரூதிசாரிணைராலிலஸ்வாந்தர்யாஹிஜுஷ்ட
நலயம்நசதேவதேஸ்ரூதயம்லயஸ்ணாம்லிலஜ்ஞம்

It is ordained that the woman who walketh according to her own will shall be put away:

No woman should be put to death, nor her limbs mutilated.

For Vivaswàn (the sun) saith those who irregularly follow their own wills should be put away,

But that no woman should suffer death or be disfigured.

லிஜாதிதாம்பதிஸ்ரீநிஜாபதிஸ்ரீசரணம்
லிசுணகரநாஸஸ்ரீம்சூதாதேஹாஸ்ரீசரேயுக

She, who is a poisoner, an incendiary, or murderer of her husband, her preceptor, or her own children,

Should be deprived of her ears, hands, nose and lips, and be trodden to death by cattle.

Obedience to laws has never been secured in any age or nation by mere enactments, however peremtory, or by denunciations, however severe. They require, to ensure their perfect operation, to be connected with those feelings of awe which religion alone can inspire. It is in this respect that the Hindu code has not been sufficiently regardful of those to whom their care ought most especially to have extended; it has not placed infants of the female sex, as it has the males, under the protection of their parents' fears, and the preservation of the former, therefore, is a matter of cold deity, not, as in the case of the latter, of anxious solicitude. Hence the prevalence in some parts of India of female infanticide, practised, not occasionally from inability to provide for them, but as an established usage, which all are required to

observe; thus the Cumárs in the province of Benares and some of the Rajaputras of Gajaráshtram, raised none of their female children, but resorted for wives to kindred tribes, among whom this custom did not prevail, or prevailed in a less degree. In the countries of Southern India, among the various tribes of the nations speaking the several dialects of the Tamil, the Telugu and the Cannad'i, no trace of this crime is any where to be found: if it ever occur, it is occasioned, as among us, by the high-wraught feelings of female shame.

The law regarding fathers and their children is in India very favorable to the latter. On the birth of a son he becomes immediately a co-parcenar with his father in the family estate; a right of which he cannot by any circumstance be deprived, except by actual degradation from his caste, and even then he has a claim to maintenance. The period of minority is limited to sixteen years, and it is a disputed point, whether after that age the son can demand the delivery of his share of the paternal property, some authorities allowing it, others not: all agree, however, that by mutual consent a division many then take place, and in this case the son becomes entirely independent of his father and family. If the son continue, as, with few exceptions, is always the case, in union with the father, the tie between them is that of nature only, as the law gives to the latter no direct authority over the person or conduct of his male offspring: the general management of the common property is indeed vested in him, but it is necessary that they should join in every legal act affecting it. The duties of parent and child, as inculcated by all writers, legal and ethical, are reciprocally founded in affection; for, though the son is enjoined to conduct himself with the profoundest reverence towards his parents, his mother especially, and ought, also, to pay due obedience to all his father's desires, this, however obligatory on his conscience, is voluntary as regards the law, and never extends to blind submission to his will. In return the father is instructed to regard him, not as dependant, but as a companion and equal: this sentiment is well expressed in the following ethical verse from the Niti-sáram.

ஈரைஞ்சமஞ்சுசெய்தாணிமீளுஞ்சாணிமாலுஞ்சம்

பூமிபோலுஞ்சாயுஞ்சுமைதாங்குஞ்சுதனைப்போற்றே

For five years he should be treated like a prince, for ten years as a slave,
But, when he has attained to of sixteenth year, a son should be treated as a friend.

As among the Hindus there is no divorce, so, also, strictly speaking there is no illegitimacy. According to the ancient text, the intermarriage of males of superior castes with females of all tribes of pure descent, equal or inferior to them, was lawful, and the offspring, which ranked in the same grade with

the mother, became intitled to shares in the paternal property greater or less in proportion to her equality or inferiority to the father. Though unequal marriages are now forbidden, yet the offspring of similar connections, when they take place, are not barred in their right of succession, if there be no son of a superior order, and in all cases they have a right, like the repudiated wife, to maintenance from the estate.

In considering the manners received among men for the government of their conduct in the several relations of life, though we often discover with surprise coincidences in points on which agreement was not to be expected, we are no less struck by discrepances where universal accordance might be rationally inferred. Among the latter none are more obvious than the disagreement and even opposition of the laws relative to parent and child, as they have prevailed or do prevail in different ages and countries. In ancient Rome, the earlier institutions of which were strongly imbued by the barbarous origin of the state, which affected their polity even in later times, the son was the slave of the father; a slave, who could not be emancipated until thrice sold, whose person and life were at the disposal of his lord, even after he had led armies to victory, or had been distinguished by the highest honors of the republic. In our own country, also, which, with all her struggles, has not wholly released herself from feudal prejudice and barbarity, the existing laws of inheritance are founded certainly on less enlightened principles than those of the Hindus: not to mention primogeniture, which foreign conquest introduced among us, this I think is clearly manifested by the power with which the parent is invested, or, by a legal fiction, may assume, of disinheriting his legitimate children, and the utter abandonment to his caprice of those not legitimate.

In these respects the precepts of the Smritis, which give to sons of all descriptions rights independant of the father, are more humane, because more accordant to the frailties of humanity nor when applied to the tender sex, though the precept be literally reversed, do they lose this character: for independence, the pride of man, is with respect to woman, the want of that fostering aid, that watchful defence from evil, which her nature demands. Menu, therefore, says—

பிதாரக்ஷதிகுமாரொயௌதாரக்ஷதியுவாபதெ
ரக்ஷந்திஸ்தவிரொபுத்ரோநஸ்த்ரீஸ்வாதந்த்ர்யமர்ஹதி

Her father protects her in infancy, her husband in youth,
And her son in old-age; no women ever possesses independency.

Notwithstanding they are thus in a state of perpetual minority, females can legally possess property independantly of their husband, which except in times of extreme distress, he is expressly forbidden to invade. They succeed, also, to their fathers and sons in case of the failure of direct male heirs, and to the shares of their husbands dying childless, if the estate have been previously divided among the parceners, otherwise they are entitled to a maintenance from it.

பெறுமவற்றுள் *among those things which are attainable:* a compound from பெறும the future part. of பெறுதல் *to get, obtain,* acquire, அவற்று the plu. obl. of அது *il, that thing,* and உள் *in, among.*—யாமே *we;* the plu. of the pron. of the 1st pers. யான் *I,* for which it is here used honorifically.—அறிவதிலேம் *do not know;* from அறிவது the fu. pron. part. neu. of அறிதல், and the general sign of negation இலேம்.—அறிவு *knowledge.*—அறிந்த *that have known;* the past part. of அறிதல். The two preceding terms must be rendered *that have obtained knowledge.*—மகனை, the final ன் permuted before ப to ட, *of children;* the contracted plu. of மகன் *a son,* the regular plurals of this word மகர் & மகரை being seldom used.—பெறு *the acquirement, the birth;* from பெறுதல், which, besides its primitive meaning *to get,* means, also, *to beget* and *to bring forth children:* this term has a variety of acceptations according to the context with which it is found.—அல்ல *besides;* used adverbially for அல்லது the neu. part of அல். —பிற *others,* i. e. *other acquirements.* To construe this sentence two words must be borrowed from the preceding line and it must be read—பெறுவதிலிற்றையாம் நிவதிலேம் *besides this acquirement I know no others,* i. e. *I regard no others as acquirements when compared with it.*

II.

தம்பொருளெனபதம்மக்கள்வம்பொருட்
டந்தம்வினையானவரும் (கூ)

Children are offspring called, and justly so,
For from their parents deeds, or good or ill,
Their disposition springs.

"Children are offspring called"—The word in the original rendered *offspring*, பொருள, has a double meaning and it has been endeavoured, at some risk, to preserve the pun in the translation.—The literal meaning of the verse is—*They (parents) call children their property, as their especial properties proceed from the deeds they have each performed.*—This verse alludes to the belief that the birth of good sons proceeds from the good deeds and of bad sons from the evil deeds of their parents: from this persuasion, many are accustomed to exercise a kind of penance, during the whole time their wives are pregnant, that they may thereby ensure their bringing forth good children.

தம *their own*; the plu. obl. of தான *himself*, used for the genitive.—பொருள *property*.—எனப *they call*; this is properly a form of the inf. of எனறல to say, but is used for the 3rd. pers. plu. fu. in an indefinite sense; the French *on dit* translates it exactly.—தம *their own*.—மக்கள *children*.—அவர *their*; that is *the children's* the nom. plu. of

அவன, used for the genitive.—பொருள *special quality, disposition.*—தந்தமவினையான *from their respective acts;* the repetition of the pronoun தம் gives it a distributive meaning. When this pronoun occurs in this couplet it refers to the word தந்தையர parents, understood as the nominative of எனப.—வினையான *from the acts;* the 4th or inst. case of வினை.—வரும *comes;* the 3rd. pers. fu. indefinite of வருதல.

NOTE. பொருள means *the fruit of an action, the merit acquired by the performance of good works, a son, the meaning of a word, condition, disposition, the qualities of mind or body;* for this word signifies primarily *that which is possessed, wealth, a thing (res),* because possession may attach to *all things.* The root whence it is derived, பொரு, varying according to the affixes it receives, means *to be united, to be mixed together, to join in battle, to obtain, to suffice, to possess,* as தனபொரு நதியகுணம *the virtue that is united with him, or that he possesses.* Neither the words *wealth,* nor *thing* express exactly the meaning of பொருள, but *res* in Latin and *dravyam* in Sanscrit do, though their etymology does not, however, resemble that of the Tamil word. *Dravyam* is from *dru flow, move; res* is usually derived from ῥέζω *facco,* but it really comes from ῥέω *fluo* as the Sanscrit *rai,* Nom. *ràs,* ரை-ரஸ், which has one meaning of *res, wealth,* and is evidently the same word, springs immediately from the root *ri move, ooze out, flow.* Thus also, *rictham* ரிக்தம், *wealth,* is derived from the root *rich,* ரிச், *flow;* whence, also, the Teutonic *reichthum,* Sax. ricdom, Eng. *riches,* Fr. *richesse,* It. *ricchezza,* Sp. *riqueza* &c., changing only the termination. No doubt these words take their origin from the wealth, which nature, with the *flow* of waters from the periodical rains, spreads over India. See the Second of the introductory Chapters.

III.

மிகைபடமெய்தீண்டலுடம்பினபயனறவர
சொற்கேட்டினபதுசுவைக்கு (௫)

Sweet the sensation to the parent's breast,
His child's soft touch imparts; 'tis real bliss,
Which others hear of, fathers only know.

மகனை, for மகனை, the final ன being changed before ம to ண், *children;* the nom. for the gen.. மகன in the sing. means *a male child, a son,* and மகன *a female child, a daughter,* but மகன, both sons and daughters.—மெய *the body:* the nom. governing the following verbal.—தீண்டல் *the feeling, the touching;* a verbal noun in the nom. governed, as to its verbal character, by the preceding noun, and governing, as to its nominal character, the subs. v. understood.—உடற்கு, the உ being lost by the occurrence of the following இ, *to the body.*—இனபம், *pleasure, bliss, delight;* the nom. governed by the subs. v..—மற்று *besides.*—அவர் *they, those.*—சொல், the ல being converted to ற by the following க, *a word;* the nom. governing the following verbal.—கேட்டல் *the hearing;* under the same regimen as தீண்டல்.—இனபம், as before.—செவிக்கு *to the ears.*—The construction of the concluding part of the couplet is—மற்றவர்செவிக்குசொற்றகேட்டல்இனபமாம and its lit. version—*the pleasure of others is the hearing of a word to the ear.*

IV.

குழலினி தியாழினி தனபயன்தம்மக்கள்

மழலைசொல்கேளாதவர் (சு)

Sweet is the pipe and sweet the lute they say,
They who have never heard their children's tongues
In infant prattle lisp.

In the two preceding verses, the version of which are as literal as the difference of language allows, both the feeling and the expression are too natural to require comment.

குழல் *a pipe*; the nom. governing the following conj. appel.—இனிது *is sweet*; an appel. from இனை *sweet*, conj. in the 3rd. pers. neu.—யாழ் *a lute*; properly the Indian lute, called *vinà* in Sans., in its perfect from a kind of guitar having seven strings and a fretted neck. The final ல் of the preceding term, being followed by the initial ய of this, is lost and இசைத்துங்கம் substituted for it.—இனிது *is sweet*. The two latter terms are in the same regimen as the former.—எனபர *they say*;

the third per. plu. of the fut. used indefinitely.—தம *their own*; the plu. obl. used for the gen..—மழலை *lisping, stammering, speaking like a child, or a foreigner*; in comp. with the following term.—சொல் *a word, speech*.—கேளாதவர *they who hear not*; the neg. pron. part. masc. plu. nom. of கேட்டல் *to hear* governing எனபர.—

V.

மகனறநதகாறறுமுதவியிவனறநத

யெனலேற்றுங்

கோலிலைஞேசால

When men shall say---" by what inflictions hard
In penance borne, gained he this child?" the word
Requiteth all a fathers pains.

" In penance"—Both in the eastern and western world the idea has always obtained that children are the certain reward of special arts of devotion; this idea is not in India, as it has now become in Europe, a fading tradition or a vague belief, but is constantly acted on and vows are proffered, offerings made, pilgrimages undertaken, and corporal severities inflicted, to obtain this blessing, which it is thought the Gods cannot with hold from devotional merit. Among these acts, pilgrimages are considered the most efficacious: all holy places, however, possess not similar virtues; to Gayà the pilgrim repairs to perform the obsequies of his ancestors; to Jagganáth to prove his faith by self-immolation; to Cási to wait patiently on the sacred ground between the Varunà and the A'si the stroke of death; to Tirupati, the abode *of the husband of the goddess of prosperity*, also called Vengad'en, *the remover of defects*, to remove the reproach of childlessness.

மகன *a son*: the nom. governing ஆற்ற.—தகனதககு *to a father*; the dat. absolute.—ஆறறுமு *which doe* the part. ful. of ஆறறல *to act do*.—உதவி, lit. *assistance, benefit*, the nom. form in regimen with the preceeding part. but governed by the sub. v. understood.—இவன *his, this man's*; the nom. used for the obl. or gen..—தகனத, the ந being changed to ற after the final ன, *father*: the nom. govern-

ing the following verb.—எ *what?*; the interrogative pro. எனவே in its radical or crude form; in composition with the verb it precedes, and which it qualifies adverbially.—நோற்றனை கொல் *penance did he perform?* நோற்றனை is the 3rd. pers. sing. masc. of the pret. of நோற்றல் *to perform penance*, and கொல் an interrogatory particle. The duplication of the interrogative gives emphasis to the expression.—எனும் *that says*; the part. fu. of எனல் *to say*.—சொல் *the speech*: the nom. in regimen with the preceeding part. but governing the subs. v. understood.

ILLUSTRATIONS.

CA'SI-CA'NDAM.

ஆழ்மயாழ்முனியைபடர்பாற றியளவளாயமுகமனகூற
றேம்பரவிருகணைநலகுமவ்விசுவானாவணர்நாகரி
மாயிருஞாலமேற்பாற றுமகவிவ்வினபயந்தாயினேற்போல
எயினரயாழ்சிதறிமகடபெற்றாகுகிணபமயாதே

நனதாயபணிதலடுசெயுநதவமலாறறவமதிவிரிவில
னைதருகடுகுகிழேலுமவனகுவரதானையதநனத
அநனமநதவிணதியபாற றலிவணடுமறறுதறனனற
நினனுறறுணரிறறுயேதநனதையிறறிறநதாணமனமே

The sage skilful the lyre (Náraden) after Vitchuvánaren had received him with due respect and given him an honorable seat, thus addressed him,— "thou hast begotten son who is honored by the whole world: who among the renowned is equal to hee in fame? what pleasure can they know who are childless?

"Devotion to their father and mother is the appropriate devotion of children, there is none other. When, even, they have entered a religious order they must honor their mother, though their father should honor them; to a reflecting mind, therefore, it is clear that the mother is superior to the father."

ஒருநியிகழுஉதிதாயினினீரலெசெயுமு
அறிவினைமருதனபெறுதலினமகப்பெறுதலுறு
றுறைதனனறுமநிருவலுஇயாகுலமுழுதுஞ
இறுமையுயநிலைபெறுறுறுதுதுபழிதீரபபார

It is better to endure the grief being childless than to have begotten a son, who, scorning the right path, acteth contrary to the customs of his tribe; rather than the whole family should be involved in distress, they should at once reject him and clear themselves from guilt.

எதிருவுடையரெனுமரிகழுமழலிசைசெவவாயப
புதலாரிலாதாரெனறுமபொறியிலராயவாறுனை
மெயதகவமபுரிதனமகதரபபெறுவதினழுவரயாரும

உயதகனமகவுமோரழபானமையாலுளாபபரிமிலர
மவணிதனகொழுகறகினறெனமறறவனருளிறவி
அவனியவரயாரகினறெனருமபொருளகொடுதகொணடான
இலதுறுதறதமகனமகவனபபுருதமகதன
றவனையசெயதனறொலியுயதவனறவணயாரயார

Whatsoever they may otherwise enjoy, they cannot be truly happy, who possess not lisping, red-lipped children, bright in beauty; all, therefore, perform rigid penances with the hope of obtaining children. The wise say that there are seven descriptions of children through whom salvation is attained.

The son borne by a wife to her husband; one born to another by his order; one purchased with money; a son obtained by persuasion; the son self affiliated; the daughter's son; one whose life has been pursued by another; these are the seven kind of sons.

உரநிரீககடலிடுததபாரமுழுவதுமொருங்குக
வருதுதாடொழுமரசியலவனெனினாமபிறிணும
இருநிராதியாபெருமபதத்திருகைகையஞ்டலு
மைநதினறியேயாழுகுவாழ்வுமறறனறே

Though one have attained the dignity of a prince, at whose feet the universal earth, clothed by the swelling ocean, boweth down, or to the high dignity of Indra and the other gods, if he be without male offspring, he liveth not.

NEGAZHDAM.

விரிகடலமுதமுமிவவிரலாலமுரு
செருமுகததழுவிழிதுகணாவெயுமு
எரிமனிகுபனையுமெனிதினையதலாம
அருமகபபெறுதனமறறரியதனபதே

விமமினறுழமருகடகாசியவீகைய
ஒமமைமெயாருவியிறையருதவிமனமொழிச
தெமமையவருமகபபெறுதலீமதோரக
இமையுமதுணையுமினபமிலையே

The wise say that it is comparatively easy to obtain the ambrosia of the Gods produced from the ocean, and the earth it surrounds, and elephants with eyes of fire, foremost in war, and heaps of sparkling jewels, but difficult to beget virtuous children.

O thou who slender waste trembles beneath the swelling rotundity of thy glowing breasts! those sinful wretches, to whom softly prattling children endowed with good qualities are not born, enjoy not happiness, either in this world, or the other.

புல்தறியனபோலுமேலாயபொருவினமகலவுஞ்சாலபானவின
கல்தறியவ்வதுவைபூணீரோகனனியைகசல்லதல்லசெயது
குல்தறியனமரபிலுமபகுமாரைபபயநதியனறு
நல்தறியறவதனதையாற நிநணணருஙகதியிறசேரல

மனபதையுலகமேபானமாலுறமயஙகுசோம
இனபமீதுகாதறகாயாவிலைசதனனி றநதமேலாச
துனபமுநிலாயசசோரவுநதுடைதிடுதானமைநோகல்

அனபுறுபுதல்வாகளாவினைவையகதோழுயையா

O thou who resemblest the Sage Pullattiyen! being united with a virgin adorned with the golden ornament of marriage, the source of unequalled joy, after they have provided for the continuance of their race by the procreation of children, they by performing penance acquire merit and attain to an eminent station in heaven.

Do I say this to thee for the sake of the pleasures of love, that thou shouldest be deluded by them, as the generality of the world is deluded? considering the means revealed in ancient times for relieving our departed ancestors from affliction and the pains of hell, for the sake of affectionate children, enter, I beseech thee, the state of matrimony.

PURA-NA'NU'RU.

படைபபுபப லபடைதறுபபலோதுணை

உடைபடைருஞ்சலவராயினுமிடைபடை
குறுகுறடந்துதுகைதீண்டி
யிடுதெதாடுவுகளவியுதழுகண்
ணெய்யுடையடிசினமயபடாவிற்ற
மயக்குறுமகவிரியிலதிகா
பயக்குறவிலரதாமவாழுநரே

Though in the highest degree prosperous, yet, when an entertainment of many dainties hath been prepared for many guests, if no children come tottering into the midst, stretching out them little hands and causing a pleasing confusion by seizing on the food, eating with their mouths, mixing it together, and scattering it a about, fruitless are the lives of the givers of the feast.

PAZHAMOZHI.

எருதறியாவுழிறவனறனமகவிர
செருதறிமணிறபசெயலெண்டுமருதி
மானுசேருதெரகிலுயாவுவேண்டுகாலு
தானசெயதபாவைதனகு

By every possible means should a father make his children walk in the right path, for thus O fawn-eyed damsel! the image he hath made becometh to him as a God.

பொறையிலாவறிவுபோலபுணர்விலாவிளைமதியம்
துறையிலாவனசுவாவித்தெளிவிலாதெருளாததாயமை
நறையிலாமாலிகைகலவிநலமிலாரபுனைமானவீரசி
றையிலாநகரமதுபோலுஞ்சேயிலாச்செல்வமனைற

As knowledge without humility, youth without the enjoyments of love, a pool covered by the lotos without a path leading to it, simple beauty without the ornament of dress, a garland of flowers without smell, a talent for poetry without learning, and a city without reservoirs of water; so is wealth without children.

தொகுதிமலர் துளதெவிலாதுதிசாவியுமே
புகுதிளநதாமனைநகாதபாயகையு
பிகுதிளமபிணறவிசுமபிலாதகவநதியுமே
மகுகவினயிலாத்திநாரமவினயுமொகுதீமே

தவிமுகனறுடனகாகசிசாகையந
திவினைமுகாணேமவிரவியாதிபிரநதபூநதுணர
நலமிகுமகுகளாழுதியரிதனகளாக
குவமிகுகறபகவகுவிரநதுதிதானறுமே

சூழிநீணேமுகதுதன் திவிசகைமாதிவாடு
மாணழநீணேமணியினைவெயளியமாணபிறை
வாழுதீரமகுகவினபடபறுதனமாதராக
காழுதீரனைவயகுதனியதாவதே

துகளிவாயகொழுசுடாதனிதுகுகாழிருள
திகளவாயபிளநதகருசுடாறிறுதீமே
துகளிலாசுடாமணிதுளுமபுமபூனிறைய
மகிணவாதிதிசைகளுமவியமணறுமே

வலமபுரிவயிற றிரடபபிறநதமாமணி
சலமபுரிபவிததிரமாருசாமகர
பொலமபுரிமயிலலையபயாதபூவகொடி
குலமபுரிநதவாகுகெலாமகுகாலமாகுமே

As a garden in which bunches of tender blossoms do not abound, as a pool which smiles not with the young flowers of the lotos, as the night in which the crescent of the new moon doth not appear, even so is the house in which there are no children.

That family, resembling the all-producing Carpaca tree, the master of which is the trunk, the branches the wife, by whom domestic virtue is maintained, the bunches of flowers children, and the well informed among them the honey on those flowers, is deemed pleasant by all.

To procure an crowned elephant with a perforated trunk and an elongated face, much gold many jewels, is easy, but for mother to bear children, who become prosperous by their own virtue, is of all things in this earth surrounded by the deep-waters the most difficult.

A single bright light placed on a candle-stick, breaking the chains of darkness, will enlighten the whole house, O thou who art adorned by sparkling jewels free from flaw! so will a son the whole horizon.

The pearl produced in the body of a conch, of which the spirals turn to the right, is most sacred, O Lady renowned for beauty! the flowery vine (child) thou hast produced, will become the beauty of all connected with his family.

Note. The work, from which extract is made, is a composition of the Jainer: it is part of an address by the king, Agnidatten to his wife Váyuvégi, on her giving him a son. In the last verse the word rendered Lady is, மயில், *a peacock*, a usual metaphor masculine idea it conveys with the Tamil Poets, which from them cannot, with propriety, be so used in our tongue.

தெனபுலத்தவரகுதவிசெயதுமற
றொனபுலத்தவரகவிகவழுவலு
நனபுலத்தவரகுணழுகலிடத
தனபுலதிதழுதவணையனுவணடுமரவ

வாழவுமினபமும வணியினமாணபுடை
வெழவிமாதுமாதவரும்மனமையுரு
ரூழவதாயினுஞசுதவணதலகலான
ரூழ்வினுகதவனறவினுலுவனே

To afford due assistance to the manes, to perform the appointed rites to the gods, and to give sustenance to the worthy on the earth, it is required that he should give birth to a son.

Although prosperity and joy be his, although his wife, obtained by sacrifices, be the pride of his house, although he perform strictly his devotions and be surrounded by magnificence, yet, if he be destitute of children, he is the lowest (lit. chief) of the low.

கலிமழவிகெணியுற்றகலநதுகொருசு
செலவாதிருகியழுதொழுதடரதபற றி
மலரபுயதிலவிவியாடுமிழசினமாதர
இலரதவரகுமவணவாழவினினமெயனும

மெயதானவணைமவிரதநதழலவளவிநாளுரு

செயதாஇ ரூலததவரநகதடுசென றுசோர
மைநாழதடகணமகவிலபறுமன றுபாரனை
யெயதாடுதாழி றபெறுமினபவிவறுயிலவி

டென்பாலனைபபயவாதவரடுமையமாகத
தெனபாலவாதமபிதநிகிதநீக்கமாடடார
எனபாவிகழநதவிலியாவிடடுயதினறென
னினபாலருணடெனி றுயயனதுகணலலை

இவவாழபவரகுமடவாரலதியாஇனப
நலவாழவுதசுபுகழயாவுடடதுதிறபார
தாவினவரினமறெயாறுறகபுமிச
செலவாரபபயகுமபடநீயருளசெய தியெனறண

What delight can they enjoy who have no children to gladden their hearts, or to melt them by their infantile prattle, flowing from their mouths, as sweet as the juice from ripened fruit, when they run weeping to embrace them, or climb playfully on their strong shoulders?

Not by the power of charitable acts, not by fasting, not by burnt offerings, can mortals obtain salvation, O Damsel of the large dark eye! unless male offspring be obtained, there is no happiness, either in this world, or the next.

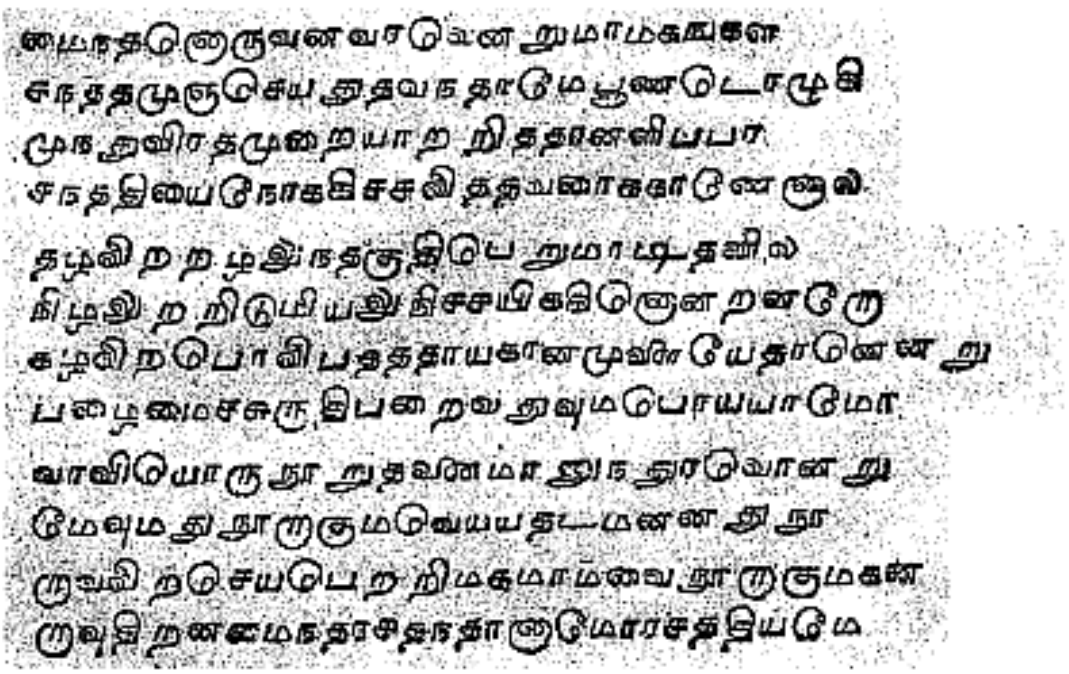
Truly those who have not begotten male children, cannot effectually quench the fire of hunger by which the manes are consumed: I have incurred this misfortune by the fatal effect of my former deeds, but I shall live if thou hast compassion in me, O long-eyed Damsel!

By whom except by their wives are the prosperity, glory and renown of housholders maintained? have thou, therefore, compassion on me, said he, and either by the gods or the sages produce those by whose means I shall reach the celestial world.

Note. These verses allude to a famous instance of the appointment of a wife to raise up children to her husband. Pán'du the putative father of the Pán'daver, whose

contest with the Cauraver, the descendants of Curu the common ancestor of both families, forms the principal subject of the Báradam, had in hunting accidently wounded the Rishi Bavanen, while in amorous dalliance with his wife, and, in consequence of the angry malison of the sage, was compelled, under pain of death, to abstain during his whole life from conjugal intercourse. Despairing, therefore, of having children of his own, he intreats his wife Cun'ti Dévi, in the words of the quotation, to raise up to him male offspring by the intermediation of others. Though at first reluctant both she and his second wife, Mátra Dévi at length consent and by their intercourse with certain of the Gods the five Pándava Heroes are born: namely, to Cun'ti, by Yamen, Deruma Rájen, by Váyu, Bímen, and, by Indren, Arjunen; and to Mátra-dévi, by the Aswinis (Pleiades), Naculen and Sagàdéven.

உயிருமூடலுமுருணமணியுநடுதகுமெனச
செயிரதீரகனைவனுடனசெயினழுமாரவாழுவதலா
தயவாபயிறிவுறறணைகுசுரநடுதனடபாலத
துயராறதுவிநதிருகருநடுதானகையருமூணடுகாலி
தனகடவுளினபநதனதுவலிடுதசுவிநததுமை
வனகணவுணனடுறமதிதமடுமாதுகருப
புனகணபுரிதலபுலைமையாடுபாயமைமுமாழி
நினகணுறுமெறசதீநிலையவரபாலரடுமே
பெருமைபுகழினபமெபறுமடுபறுதவளவியுடனை
கருமமறமாறறலவாகுகறினமவணயாருனடுயாரக
குறிமையெனடுவதருளாபபதுணரநடுதயுமவண
யருணமகனுநெதிமவமதிதறகதுடுவ
வாழுநதாதுமகீநதாதுமவாழுவினறிலகுரவிற
றுழுநதாதுமாகுசசமநதாணமனடுதாவ
வீழுநதாடுதீரதுவியுமவமபறவைடுபானறவரபால
ஆழுநதாமவெடுதறதாறறியாரகாகவலலாடுமே



மனைவரசகுடியணடுவனமாச்றறவிவ்வாறும
பனைர்கருமகருமபகரவாயனமநனனிவ்வி யு

மூனனி யினவலுன றுபூறவநதடுகுபூனக
முகனவரமடிழுவாவினசநதாவிலென றுணாததான

Richly adorned matrons live in happiness with their lords, by whom they are protected from evil, united as the soul with the body, or as brightness with the polished jewel; but what women were ever so completely overwhelmed by affliction as I am, who suffer the torment of separation from my husband.

Is it a proof of wisdom to do evil to a feeble woman, who considers her husband as her god, her joy, her strength, her beauty, as every thing? if falsehood exist in thee with whom can truth be found?

To those who have chaste wives belong power, fame, felicity, and every attainable quality, together with all merit proceeding from sacrifice, religious acts, virtue and the rest, as is well known to be declared in the Védam ; is it worthy of thee, then, to disgrace me and my child?

Whether thou livest, or dyest, or fallest from prosperity into distress, I must endure all in mental anguish ; for who will protect me, or sooth the griefs with which I am overwhelmed, when forsaken by thee, like a bird which flies careless from the stream after having bathed and sported in its refreshing waters.

From the desire of obtaining one child, men continually make great sacri- fices and engage in a course of austere devotion, according to the strictest rules prescribed, and it is granted unto them ; but I know none who beholding their child disdainfully reject him as thou hast done.

From fire ariseth fire and from the mirror the image is reflected, these when duly considered are the same; O thou whose foot is adorned by the bell of victory ! it is declared in the ancient

books that in like manner a father is the same with his offspring; is this untrue?

It is more meritorious to dig one large than one hundred small wells, one greatly desired reservoir than one hundred large wells, and to perform with zeal one sacrifice than to dig one hundred reservoirs; one son is equal to one hundred sacrifices, and one word of truth to one hundred valiant sons.

It is especially needful that princes should have a faultless wife, a son of indescribable virtue, and a fixed determination to perform their promises; the three things here enumerated will accrue to three if thou receivest me with clearfulness into thy protection:—thus she said.

NOTE. These verses contain part of the address of S'acuntalà when rejected by her husband Dushmanta. The story is told at length in the First Book (அதிபாகம) of the Báradam, whence Cála-dása has taken the fable of the drama translated by Sir W. Jones; in the latter the rejection is attributed to an imprecation uttered by the irritable Saint Durvása, which deprived the king of all recollection of his bride; but in the former to his policy, as he thereby induced her to substantiate their marriage in the presence of his court and then to remove all doubt of the legitimacy of his son. The interview concludes by her appealing to heaven to witness the Justice of her claim, when, as a virtuous wife has power over the elements and the Gods, a voice is heard in the air declaring her the lawful bride of Dushmanta and enjoining him to cherish her and her child.

CHAP. VIII.

அனபுடைமை

On affection.

The title of this Chapter is composed of the terms அனபு *affection* and உடைமை *possession*, but in this and similar compounds, the latter forms like the Sanscrit *twam*, தல, an abstract from a common noun and answers to our termination *ness*, or the Latin *tas*; the English terms *lovingness* or *loving-kindness*, therefore, convey more exactly the meaning of the Tamil compound.

II.

அனபீறகுமுணடோவடைககுந தாழாரவலர

(ச)

What bolt can love restrain? what vail conceal?
One tear-drop in the eye of those thou lov'st
Will draw a flood from thine.

"What yail conceal"—This is not expressed in the original, but the meaning is clearly deducible for அடைதல means to *enclose, shut up, conceal.*

"Will draw a flood from thine"—Parimél

-azhager's translation of the latter part of this Couplet is—அனபு செயயபப டோர தங்களைக்கண் நீர்மல்கி

னைபுனையார கணெபோழி னி

னறபுலவிபபகணணீரோ டுணைனினறவனறிவிதபபு

லலாருமதியதனோறறுமாதலால *When those who love behold the affliction of those who are beloved, the tears running in drops from their eyes, by increasing to a shower, discover to all the love generated in their hearts.* The Latin commentator, also, adopting it is probable this interpretation, renders பூசல *pluvia.* I have here followed these authorities, as they give the neatest term to the thought, though I cannot reconcile it to the literal meaning of the word used in the original, which means severally *to ornament, anoint, fight, produce a loud sound;* either of the two last senses will suit the text, which may accordingly be rendered *a tear-drop in the eye of a beloved object will excite the lover to battle,* or *will cause him to express his sympathy aloud.*

Commencing with this Chapter the remainder of this division of the First Book treats,—first on *good qualities,* குறளனைகள, under which term are included the principal *virtues* of domestic life,—secondly on *good acts,* கறசெயகள, or the *duties* of that state. Among these the chief

or affection and the chief duty hospitality, and to these, therefore, the precedency is given by the Author. Some make this the First Chapter of the First Part of the First Book, *On domestic life*, and all preceding introductory; because the Second, *On retirement*, commences with the Chapter corresponding with this, *On benevolence*. Of the terms whence three Chapters derived their titles, the first, அனபு, is explained to mean that special affection which man feels for all connected with him in the several relations of wife, child, kindred friend, neighbour &c. and may be rendered *love, affection, tenderness, friendship*. By the second, அருள, is intended that general affection which man in religious or philosophical retirement should feel for all creatures; this corresponds with the terms *benevolence, philanthropy, pity, compassion charity, mercy*. In attributing these virtues to the social and retired man respectively, the Indian moralist does not mean, however, to confine them to either; they must be considered as the special, not the exclusive qualities of the two classes.

The following quotations from Parimèl-azhager's commentary will further explain these distinctions: the first is from his introduction to this Chapter, the second from that perfixed to the First Chapter of the Division, *On retirement*.

அனபுடைமை-அஃதாவதுவாழ்கைதுணையுமபுதல்வருமுதலியதொடரபுடையாரைக்காதலுடையனாதல் - அதிகாரமுறைமையுள் தலைநினறமை - இலறநினறதுணடாதலுமபிறவுயிரகணமெலலாருளளிறதலுமனபினபயனாதலின் முதற்கணவைத்து பபடட்டது-வாழ்கைதுணைவிளைவுமெலனபிவையிலலறநினறதுணடாமை - அறவொழுகுகினறதனமைநனனோமபலுநதுறவொழபபேணலுநதானெலலாரிறபபினவிருநதெதிரகொடதலுமிழநதவினவினெனபதனைணுமநிக-அதனாலருளபிறதலாலுமெனபதனைணுமனபினாகுமெனபதனைணுமநிக.

This title loving-kindness *relates to the affection a man has for his wife, his children, and all connected with him in any relation. The purpose of this chapter is thus to be explained. The fruits of affection are to conduct domestic affairs, so as to produce pleasure, and cause man to be benevolent to all living: this will be explained hereafter. If love for the wife exist not domestic affairs cannot be satisfactorily conducted, as is exemplified in the verse beginning—*

" Me, the forsaken, who have always been liberal to the virtuous, have cherished Bráhmans, have been charitable to the devout, and have solicited the visits

of guests according to the example of the ancients &c. (see the 15th Fable of the Silapp'adigáram, ஈடபதிகாதையிலடைகக்காதை.) *Universal benevolence, being indeed born of it, may be considered the child of love.*

மூதறகணருளுடைமைகூறினரா - அஃதாவது - தொடர்புபறறுயிர
ஙபாகெலலாவுயிரகணமெலருசெலவதாகியகருணை - இலலறதறனை
புடைமைபோலி தறவறதறகுசிறநதமையினமுறகூறபபடடது

In the commencement (of this part) he treats on benevolence, which signifies, that kindness which extends to all living, without being connected with them by any tie. As the chapter on loving-kindness (properly) commences the part on domestic virtue, so this precedes all those on the virtues of the Recluse.

As the quotations hitherto made from the Sanscrit have, from the nature of the subject, been generally confined to writings, which, though affording frequent instances of the sublime, both in thought and expression, exhibit none of the minor graces of poetry; I have inserted in this chapter a series of verses in that language in various measures and in a labored and rhetorical style, amplifying the leading thoughts of the several Couplets translated. They are the compisition of Védam Patábhi-Ráma Sástri, the Head Master for Hindu Law and the Sanscrit and Telugu Languages in the College of Fort St. George, and are given, as written by the Author, in the Telugu Character.

SANSCRIT STANZAS.

అనుష్టుప్

నకవాటమనుక్రోశంజాతమంతర్గూఢపురం
అహంపూర్వికయాబాష్పఃస్రోతోయత్రాప్రవర్తతే

స్వాగతావృత్తం

కృత్రిమైర్ముఖవికారవిలాసై
ర్నాటయంతివితథామనుకంపాం
వ్యజ్యతేమనసివస్తుపరీక్షా గద్గదప్ర
సరదశ్రునిపాతైస్తై

స్వాగతావృత్తం

యఃపరవ్యసనభావనయోష్మా
తేనవ్యనవనీతమివాశ్య

మానసంద్రవతిత స్యవిహారో
మంతుచక్షురుపయాతిసబాష్పః

There is no door which can conceal love when it existeth in the heart,
For the tears will immediately burst forth striving which shall be first.

By deceitful tears, however, and an assumed change of countenance,
Men often feign a fictitious love;
It may be known, when it really existeth in the breast,
By the tears gushing spontaneously from the eyes intermingled with convulsive sobs.

From the knowledge of other's griefs an internal heat ariseth
And by this, like new butter,
The mind of man is melted, and, overflowing,
Gusheth forth from the eyes and produceth tears.

அணிறகு *to love*; the dat. of அணப governed by the following verb.—உம this particle is here an emphatic, and in connexion with the following term must be rendered *is there even?* in the Latin version "estne *etiam* amoris sera?"—உளதோ *is there?* formed by addition of the inter. particle ஓ to the 3rd pers. neu. sing. of the def. v. உள் *to be, exist.*—அடைகதவு *which can shut up*; the fu. part. of அடைதல *to shut up.*—தாழ் *a bolt*; a nom. under regimen with the preceding part. and governing உளதோ.—ஆரணங்கின of *lovers*; the nom. plu. for the gen.—புன், for புல், *little, small in quantity*; used adjectively and qualifying the following compound.—கண்ணீர், from கண் *the eye* and நீர *water, tears*; the nom. to தரும.—பூசறரும, for பூசல் தரும, the ற being regularly formed by the coalition of ல and த, synonymous according to the commentator with தூறறரும *will cause a shower*, but meaning properly *will cause war*, or *a loud noise.*—தரும, the 3rd pers. sing. neu. of தருதல் *to give*, governs the word with which it is conjoined in the nom. with the force of the ac.

II.

ஏமதகதிறகெயனபுசாரபெனபறியார
மறதகதிறகுமஃதெதகுவரை (சு)

The ignorant say that love is virtue's friend;
But know that love the wicked aideth more.

"The wicked aideth more"—That is virtue requires no external assistance being all sufficient to herself; to vice, however, degraded and despised, the consoling protection of love, or friendship, is most beneficial. Vice in the object beloved is not then, according to the Author, a necessary cause of the extinction

of love? certainly not, for the intrinsic affections cannot be influenced by extrinsic causes. What no bolt can restrain, no extraneous circumstances can affect; for love is born autogeneously in the mind of the lover (அநங்க in Sanscrit, நகரசன் in Tamil, *that which is born in the mind*, is one of its usual epithets) and exists independently of the worthiness or unworthiness of the object beloved: its nature is so pure that no association can contaminate it.—By explaining மறம் ("malum odii et cætera mala quæ inde sequuntur") to mean, *hatred*, or it's effects, *injury*, the commentators give to this verse a different meaning: their interpretation is—when a person having received an injury does good to the evil doer, he not only acts virtuously, but the evils are averted which would arise from prosecuting the feud; hence love, not only promotes virtue, but it prevents what is contrary to it. The words of Parimélazhager are மறத்தைநீக்குதற்குந்துணையாமென்பார and those of the Latin commentator "unde infertur, quod amor non modo virtutis exercitium promovet, sed etiam ea quæ virtuti contraria sunt avertit." But the Author does not say it *averts* or *assists to avert*; he says it *assists*, and it is surely going to far to say, that, when a man, from moral preference, returns good for evil, he can be actuated by affection for his enemy. In this version, I have followed, therefore, the simple meaning of the words of the Author மறத்திற்கும் நட்பதுணை *to vice, also, affection is assuredly an aid.*

SANSCRIT STANZAS.

అనుష్టుప్

ధర్మాలంబమనుక్రోశం ప్రవదంత్యమనీషిణః

అధర్మస్యాయమాలంబో లోకయోరుభయోరపి
శిఖరిణీవృత్తం

అనుక్రోశాద్ప్రవృత్యాలమయశసాలోకవిధుతం
నరంసీనంసాధుజనానయతిదివంచాసుకృతినం
సుతోదౌహిత్రోవాసుకృతమితరోవాబరచయన్

తదుద్దిశ్యైనాలంబనమయమధర్మస్యనిభృతం
వంశస్థవృత్తం
అపాపకోపాతపతాపరయుక్తై
మనస్యనుక్రోశనిమిత్తశీలై

పమున్లసన్ సర్వ్వజనాభినందనః
ఫలత్యజస్రంబహుపుణ్యపాదపః

శిఖరిణీవృత్తం

అనుక్రోశోమైత్రీంజనయతిజనానాపుకృతకం
సమాధత్తేధర్మాంవ్యపనయతిచక్రోధవశతాం
అధర్మాస్యాన్మేషంనుదతితదిహాముత్రచచిరం
నరంసాక్ష్యంముక్త్యంగమయతిచదుఃఖంశమయతి

The uninformed maintain that love only aideth virtue;
But love is the aid, also, of vice in both worlds.

From love the worthy man protecteth the wicked wretch who hath become infamous and is despised by the world ; and his sons, daughters, or others, having vicariously performed meritorious acts (religious offices) for him, who of himself hath done no good actions, procure his admission into heaven: love, therefore, is the special aid of the wicked.

Sheltered from the sultry heat of malice and wrath,

In the cool recess of the soul, watered by benevolence,

Florisheth the tree of virtue, giving joy to all mankind,
And producing fruit constantly and abundantly.

Unfeigned love generateth friendship among mankind ;
It reneweth virtue, dispelleth hatred and all uncharitableness;
Represseth the growth of vice, and, both here and here after,
Is and the softener of sorrow the chief cause of happiness to man.

அறத்திற்கே *to virtue only ;* the dat. with emphatic ஏ.—அன்பு *affection, love,* the nom. governing the subs. v. understood.—சார்பு *the friend ;* lit. a verbal meaning *adhesion,* from சாரல், the same as சேரல், *to join,* here used personally in the nom. governed by the subs. v.—என்ப *they say,* a peculiar form of the 3d pers. plu. fu. of என்றல்.—அறியார், *the ignorant ;* the neg. pron. part of அறிதல் *to know,* in the nom. and governing the preceding verb.—மறத்திற்கும் *to vice also ;* the dat. with the conjunctive உம்.—அஃதே *that certainly ;* a demons. pron. neu. with the emphatic ஏ.—துணை *is an aid.* These terms are in the same government as அன்பு and சார்பு.

III.

தினபகததிலலாவுயிரவாழகனை

வனபாரகனவறறனமாநதளிரததறறு(அ)

As in a barren soil a sapless tree,
So flourish those in wedded bliss, whose souls
Know not the sweets of love.

"Know not the sweets of love"—Europeans account the natives of India deficient in the benevolent affections, attributing this defect, however, to apathy rather than to natural disposition; the Hindus, on the other hand, make a similar estimate of the European character, but, judging from those they see exiled from the pale of the tenderer charities, believe it proceeds from innate hardness of heart. They are both wrong; it is not in feeling but in expression of feeling that the difference lies, even when they appear to differ diametrically. Thus, when an European in the first days of widowhood bemoans with sighs and tears and expressions of unconsoliable sorrow the irreparable loss of the beloved of his heart, or when; on a similar occasion, the Hindu says, with apparent indifference, that his wife and his horse fell sick at the same time and the death-demon which came to take the life of the latter took by mistake that of the former, sympathy and disgust may in either case be equally misplaced. As custom requires so imperatively that the European should exhibit these signs of affliction for his loss, that it becomes almost a moral duty to do so; and as, on the contrary, it demands, with equal rigor, that the Hindu should carefully avoid all such signs, under penalty of being considered weak and uxorious, the real feeling of each, it is probable, approaches much nearer than at first view is apparent. Apathy, or what appears to strangers apathy, whether arising from individual habit or national custom, is often only the out-door covering for the strongest feelings; however contradictory to appearance, therefore, it may with perfect truth be maintained, that there is no people more keenly alive to the affections of parent, child and relation, none more ardent in conjugal attachment, or more enthusiastic in devotion to the objects of their religious veneration than the natives of Southern India. The last fact will perhaps be more readily admitted than the former; but the love of his creatures must, as the predicate of an object in the expression of its identity, be included in the undissembled love of the Creator, and he who feels the latter strongly must, therefore, be strongly affected towards the former.

SANSCRIT STANZAS.

అనుష్టుప్

అనుక్రోశవిహీనస్యజీవితంనిష్ప్రయోజనం
యథాపల్లవితంభూమౌక్రూరాయాంశాల్మలీతరోః

గీతిః

బీజప్రయోజనాభ్యాంవినానకస్యాపిసంభవోజగతి
ఇతిశాంత్రికప్రవాదానిరనుక్రోశంనగోచరంకురుతే

స్వాగతావృత్తం

శాల్మలీద్రుమవనౌకతీనాయా

మీశ్వరస్తనమజాగళలంబం
నిర్దయంగృహగతంచపుమాంసం
ప్రష్టవాన్కిమితినప్రతిపద్యే

To him who is devoid of affection, life is unprofitable.
And resembleth the budding of the 'Sálmalih tree in barren ground.

To all that existeth in the world there is a cause and a purpose;
This is the declaration of the learned, and to those devoid of affection only is it inapplicable.

The 'Sálmali tree in an unproductive soil,
The wattles dependent from the neck of the sheep,
And him, who engaged in domestic life is devoid of benevolence;
For what purpose the Almighty hath created these I know not.

அன்பு *love.*—அகத்து *in the mind;* the obl. from அகம் *the interior.*—இலா, for இல்லாத, *that which is without, or void of;* indef. part. of இல்.—உயிர் *the life.*—வாழ்க்கை *of the conjugal state,* or உயிர்வாழ்க்கை may be considered a compound and rendered *conjugal life.*—வல், lit. *hot,* also, *hard, uneven,* here *barren;* because the most productive soil is *moist* and *level.*—பாரத்தை *in earth, soil;* the loc. case formed by கண் *place.*—வறன் *dry, sapless;* the final ன் being changed to ற் before ம and the form of the verbal noun used adjectively.—மரம் *a tree.*—தளிர்த்து *buds, sprouts;* the 3d. pers. sing. part. used indefinitely.—அற்று *as.* The connected translation of the second line of this Couplet is—*as a dry tree sprouts in barren ground.*

IV.

பிறந்தகுடிபெருமைபேணிமனைச்செயற்பாலகனை

ஈன்றதகுடிபடனபிற்பாலது

What though the body each perfection own,
If in the breast, the beauty of the mind,
Sweet love exist not?

"The beauty of the mind"—The Commentators discharge this thought of the beauty it possesses, when clothed only in the simple, but the expressive

words of the Author, by inserting இல்லறத்திற்கு in the second line before உறுப்பு and rendering the sentence—*love, a member requisite for the domestic state:* thus Parimél-azhager—யாதனையதனினனின றில்லறத்திற்குறுப்பாகியவனபுலையலாதாரக ணெவ்வுபபுறதனின கண்ணினு றுப்பாவன வெல்லாம்வுறருசெயதற்றெனனவுதவினைசெசெயும *To those who possess not love, which is a member necessary to the mind for the performance of domestic duties, of what use are all outward members for the performance of those duties?*—Thus also the Latin Commentator—Ei, qui caret amore, quid est animi membrum; cætera omnia membra quid prodierunt ad vitam conjugalem? The former, however, adds—பாதனையிறனனருதலியவுறுப்புகளெல்லாமெனனபயனுசெயயுமனதினகணணுறுப்பாகியவனபிளதாகவெனவுணாபபாருமுளர *there are those who thus render this verse—* "*What advantage will the eye and all the other members of the body afford to those who are void of love, which, as the eye to the body, is the chief member to the mind.*" To what commentary reference is here made I know not; but this certainly approaches nearer than either of the other versions to the sense of the Author, though there is no necessity for the insertion of கண *the eye*, in either of the places in which occurs.—The meaning of the original is, that, as the beauty of the body is not perfect, unless its members are complete, so the mind is deformed, if love, one of it's principal members, on the presence of which it's symmetry depends, do not exist in it.

SANSCRIT STANZAS.

అనుష్టుప్

అనుక్రోశవినిర్ముక్తంమనోయదినబంధురం
శరీరమివసంత్యక్తంశోత్రత్వక్చక్షురాదిభిః

ఉపజాతివృత్తం

మనోనుబంధీనిదశేంద్రి

యాణి

తస్మిన్నహో దేవనచంద్రికేవ

శ్మశానభూకిపుష్పలతేవతేషాం

మోఘానులాపశ్రవణాదిశక్తిః

ఉపజాతివృత్తం

రమ్యంవపుఃపాటవమింద్రియాణాం

గజాస్యరంగాధిపనివారవగ్ధి

ధనానిభూయాంసిచకాణికాంతా

శృంగారచేష్టావమనస్యహో దేవా

The mind which is devoid of affection is without beauty,
Like the body deprived of hearing, feeling, sight and the other senses.

When the mind, which is intimately connected

with the faculties and organs of sense,

Is without affection, vain, as the splendor of the moon in the wilderness,
Or as flowers blooming in the field where the dead are burned,
Are speech, hearing and all other bodily powers.

The beauty of the body, the faculties of sense,
Elephants, horses, a croud of clients,
And abundant wealth are to the mind devoid of benevolence, as vain as the amorous
Glances and playful gestures of his wife are to the blind man.

புறதது *outward*; the obl. of புறம *the exterior, the outward form,* used for the gen..—உறுபப *the members*; the nom. governing செயயு மம.—எலலாம, *all, the whole*; the nom. in comp. with the preceding word.—எனன *what?* the nom. for the ac. governed by the following verb. This pronoun is in the form of the nom. sing. masc. but the jus et norma loquendi of the Tamil language allows it to be used for all nums. and gens..—செயயும *can do*; the 3d. pers. neu. sing. of செயதல.—யாககை *of the body.*—அகதது *inward*; the obl. of அகம *the interior.* The compound யாககையகம signifies *the mind.*—உறுபப *symmetry, beauty.*—அனபு *affection*; the nom. governing the following

part. .—இலலாரகக, for இலலாதவரகக *to those who have not*; the neg. pron. part. of இல, formed immediately from the root, in the 4th or dat. case.—The construction of this verse, the connecting signs omitted being restored and the words arranged in their regular collocation, is

as follows,—யாககையினதுபுறதது றுப பலல உகதது றுபபான வன இலலாதவரகக்கவன செயயும—which, as lit. as it can be rendered, is *What can all the members of the body (though perfect in symmetry) do for those who possess not affection, which is the symmetry of the mind.*

V.

வுனபினவதிய தூபிரகியமிதிலாரக
கெனடுதேதாலபோரததவுடமட (ఐ)

That breast alone contains a living soul,
Which love inspires; void of this genial warmth,
'Tis bone o'erlaid with skin.

SANSCRIT STANZAS.

అనుష్టుప్

జీవిత స్యస్యాను క్రోశో లక్షణంతద్వ్యపయ్యయె
చమాస్థిమా త్ర మెవెదంశరీరం ప్రెతపన్నిభం

ఇంద్రవంశావృత్తి

స్పర్శాపలీలా సలిలోదితాలిబి

మైత్రీ సమాపాదనమ భ్రుకుట్టనం
ఆపన్నరక్షాపవమానకుట్టిమ

చైతన్యానుక్రోశకళావివర్జితే
రథోద్ధతావృష్టిం
దగ్ధమున్మథటి కేవచేతనా
హార్దాయుగ్యదినాసతాదృశీ
మూర్తిరీశవిధిమాత్రచంచలా

ప్రత్యీసరసచమత్కారనిర్భరా

Love is the real sign of life; when that existeth not,
This body, like a corpe, is merely skin and bone.

Courtesy is like characters traced on the water;
The acquisition of friends is beating the air;
And the charitable protection of the miserable is like laying a floor of wind;
If there be a want of benevolence in the heart.

The understanding is but a fine garment burned to ashes. if it be not joined to the affections of the heart; such a body, therefore, is but a puppet made of skin and moved by the will of it's owner.

அனபின *of love*; the obl. for the gen.—வழியது *that which proceeds in the way*; an appellative in the 3d. pers. neu. sing. in nom. governing the subj. v. understood.—உயிரநிலை *is animated form*; lit. *the station of life*, from உயிர *life* and நிலை *station* from நிறறல *to stand, become stationary*.—அஃது, for அது *that*.—இலாகத *to those who have not*; the pron. part in the dat. plu. of இல்.—எலும்பு *bone*.—தோல *skin*. These two terms are in the nom. connected by உம understood.—போரததத *covered*; the part. past of போரததல *to cover* as by a garment, *to clothe*.—உடமபு *a body*; the nom. in regimen with the preceding part. governed by the subs. v.

ILLUSTRATIONS.

The selections, to which I have here given the precedence, are from the 25th Chapter in the Second Part of the First Book of the Cúral, and the 79th, 80th, 81st, 82nd, and 83rd Chapters in the Third Part of the Second Book. Those which immediately follow will be found, in the 8th, 9th, 10th, 11th and 12th Chapters of the Second Book, of the Náladinánúru. The version of some of the verses of the latter work are more free than usual; but I have nowhere departed from the sense of the original, though I have occasionally quitted the words to accommodate the expression to our taste.

அருளுடமை

அருடமெலவருமெலவதறடமெலவம

பொருடமெலவமபூரியாரகணை இலரூள

நல்லாறு எனுடியருளாகை
பல்லாறு எறிதிரை முகந்தெதுவினை

அருளேசாரதெனருளிரகஞ்சொல்லி
யிருளேசாரதெவினை எவுஞ்சுடுகுவி

மனறுயிரோமடியிருளானவாரகஞ்சொலெனபு
தனறுயிர்ருசுமவினை

அல்லலிருளானெவாரகஞ்சொலிவளிவழுகரு
மல்லனமாளாலங்குரி

அருளிவொரகதவுகயிவிடபு
பொருளிவொரகஞ்சிவவுகயிலொதியாகரு

பொருளாறுரூபபிராருகால

அருளறமுறமறமுதலிது
மதருளாதானமெயபிபாருளகணடூறு
மறமிறினை

அருளாதானசெயமறம

வகியாரமூறறனவுநிவிரகதானறனசின
மெனியாரமிமறசெலுமிடதது

ON BENEVOLENCE.

The highest felicity is that which proceeds from universal benevolence ("ex amore proximi" Lat. Com.); the felicity proceeding from wealth is enjoyed even by the vilest of mankind.

On due consideration it will be found, that all sects maintain that the aid of charity is necessary to obtain felicity; reflect carefully, therefore, and cherish the benevolent affections.

They enter not the world, where darkness reigns
And where affliction howls, whose bosoms glow
With love for all their kind.

Those who in their hearts cherish charity towards all existent beings, they truly say, need not fear any mischief to themselves.

Witnesses the mighty earth, where'er the winds
Send forth their blasts, that evil cannot reach

The charitable man.

The other world (i. e. its joys) belongeth not to those who are devoid of charity, as this world belongeth not those who are devoid of wealth.

Those now devoid of wealth may hereafter flourish in happiness; but those devoid of charity cannot be free from offence.

As the comprehension of the true God, without clearness of understanding, is impossible; so, also, is the pratice of virtue without charity.

Imagine thyself before those more powerful than thou art, when about to treat harshly those more weak than thyself.

கடபு

நிறைநீர்நீர்வறுகைணமை
பிறைமதிபயிலுஞ்சடையார்கடபு

நனிமிகுதுறுவையடுபோதுமை
பயிலுமடமனைபுடையாளைதாடபு

மூகதகடபதுகடபன றுமநூகத
தகதகடபதுகடபு

அறிவினைவகீகியாறுயத
தறிவினகன்லல்லுறபதாநடபு

இனியரிவரமகினனமயாமனறு
டுனியறுமடுலடுலென றுநடபு

FRIENDSHIP.

The friendship of the wise is like the moon in it's increase; the friendship of fools like the moon in its decrease.

As the pleasures of learning increase by constant application; friendship of the worthy increaseth by constant intercourse.

so the

True friendship is not that which dimpleth the face with smiles, but that which maketh the heart rejoice.

Friendship should repel all injuries, should take the lead in the path of virtue, and, in unavoidable misfortune, should share the adversity it causeth.

Vain is the fragile friendship, however specious, which saith—"Even as they are to us, so will we be to them."

நடபாராயதல
நாடாதுநடடறிகடலவுநடடுனை

கீழ்வகுத்தபடி ஐவகைக்

குணனுவகுதிமையுகுற்றமுகுனரு
இன்னுமறிந்தியாகுகடடி

உளதியமனபதாருவறகுப
பேதையாரதிகணமையாசீஇவிடல

உளளறகவுளளஞ்சிறுகுப
கொளளறகவுவ்லறதுறறுபடாரகடடி

ON DUE REFLECTION IN CONTRACTION FRIENDSHIP.

Nothing is more hurtful than friendship inconsiderately formed; for, after it hath once been contracted, it is difficult for those sincerely united in

friendship to separate.

Friendship should be contracted only after having ascertained the disposition, lineage, and faults of the party, and that his connections are honorable.

. .To separate from the society of fools is the most profitable thing a man can do.

Ponder not on what depresseth the mind, and form not friendship with those who forsake their friends in adversity.

பழனம்

கடையிறகுறுபுகெழுதகைமைமறாதற
குடபாதல்சானோரகடன

பெண்தனமெயானெறுபெருகுங்கிழமெயனதுணரை
நொந்தகங்கடாரசெயின

எல்லிகளன்னரதுறவாரதாவிவ்விடதுங்க
டதாவ்விகளன்னரதாடரபு

கெழுகைகளகைளாகடழுதகைகமவலவாககு
நாழுகைகடாரசெயின

வினழயாரவினழயபடுப
பழ்யாரகடபணயிறறவிபிரிய்தர

ON OLD FRIENDSHIP.

The prudent bear complacently eten the undue familiarity of those friends, with whom they are as intimately united in friendship as the limbs with the body.

If thy friends do any thing to offend thee, consider it the effect either of thoughtlessness, or of too great familiarity.

Those constant in friendship will not forsake the society of those, who from old time have been faithful to them, even when they are injured by the connection.

Those confirmed in the knowledge of the true nature of friendship listen not to the faults of their friends, although daily guilty of them.

Even their enemies will desire the love of those, who, on account of ancient friendship, separate not from their friends, however culpable they may be.

நடபு

உறினடபறிரைருகூமொபபிலாரகணண்ம
ெபறிலும்ழபபிலுமென

உறுவதுசோதாகாநடபும
ெபறுவதுகொளவாருங்கனவருநர

ெபதைமபருகுகநீநடபின்றிவுடையார
எதின்மைகொடியுறும

கனவி னுறினு நமனெறி
விவ்ணுவெ துஞ்சொலிவெ துபட்டோரொதாடரு

ON HURTFUL FRIENDSHIP.

Of what consequence is it whether the friendship of the inconstant, who attach themselves to thee in prosperity, but forsake thee in adversity, be gained or lost?

The friend who considereth only his advantage is on a level with mercenary harlots and robbers.

Ten million of times better is the enmity of the wise, than the most devoted attachment of fools.

Note. The next verse gives a similar preference to enemies over cowardly friends.

It is unpleasant even to dream of the friendship of those, whose words and deeds are at variance.

கூடாநடபு

சிரிடைகாணிலெனறிதறகுபபடடனை
சோரவிகதவரநடபு

மூகத்தினினியகூறி
அகதினைவருசொலாருசபபதும

நடடாரதிபானலனைசாலவி னும
ஓடடாரசாலாவெறியுணாபபதும

பங்கநடபாகாமெயருகான
முகடடகநடொபார்இவிடல

ON IMPROPER FRIENDSHIP.

The friendship of those who dissemble attachment, while they seek occasion to betray thee, is like an anvil (which supports the metal while the hammer beats it).

Mischief should be feared from the deceitful, whose countenances are pleasant but their hearts filled with malice.

Although they assume the courteous address of friends, the words of foes will soon be known for what they are.

When the time arrives for enmity to become amity, let your countenance be friendly, but carefully recede from such friendship.

NA'LADINANU'RU.

கூறாநந்தூஉ

வயாவுமவருதகூடீனறகைகூறுவ்ஷ
கவாஅனமகறகணைதுதாயமறநதாஅங
கசாஅதகாலுறறவருதிதுசாஅதனன
ஞெலீனாககாணகதெதிம

எனதுமிலராச்யலிறைதுனிந்த
தோவிமகனினபதிரபபாரோயாரமாடுந
தவிமகளாகறபாலார

ஒபாறகத்தபடியத்புவியுகிரவானபுழுகலவ
அகாரமபாதொடமாரனைகதுணடின
உபதிவிபுறனையுயிரதோறுகிவிஞராமாட
டுகலவதுதாதுமிவிது

மூடழுனைதோலருவியாதுவைகலுங
கொடழுயுணபாருவுறுதோறனைவிடுவர
சுடுகாலதோலெயபுகுவரோ
நடோனபடுவார

நறுமலரதணதாயநடோரகுநடோர
மறுமையுஞெயவதானறுணடோவிறுமளும
இனபுறுவதினபுறெறழ்தியவதோடு
தினபுறுவதினபுறுகாவ

As a mother forgets the pains and trouble she suffered during pregnancy and child-birth, when she sees her infant on her lap; so the distress a man suffers from poverty and other misfortune disappears on the sight of his relations enquiring for him.

Those who, making no distinctions between dispositions or conditions, relations or strangers, actuated by their natural feelings alone, seek all who are in poverty or affliction and relieve their distress, will be regarded by every one as pre-eminently worthy.

Than to eat on a golden dish rice, white as the claws of a tiger, mixed with sugar and milk, from the hand of an enemy, it is sweeter to take a mess of grass-reeds, without salt and in any kind of dish, in the house of a relation dear as life.

Even those who have been pleasantly entertained by another, as frequently as a hammar strikes the anvil, will forsake him as the tongs do the iron on entering the fire; but those, who are truly worthy of being called friends, will adhere to him in distress, as the rod by which it is turned adhereth to the metal in the forge.

O thou who art adorned by a cool and fragrant garland! when relations have partaken of the prosperity of their relations, if they partake not, also of their adversity until death, is there any thing they can do for them in the other world?

கடவாரையதல்

கருதுவாரகதுகறற றிகதாரிகணைமெயருகானறுகு
குருதிறகருமபுனறறறகருதிற
ருகநரசெல்தினறனனதனகதுதோழனறு
மதுரமிலாளரெனாடரபு

யாவினையவினையவரணெபரீ இரவியவினயார
கேணைமகழீகமிகாளவிவணதுமயாவின
யறிநதறிந துமபாகவினேயமிகாளி இமெறிநதிவன
மெயயதாவாலருணடூகருநாய

டலநாளுமப்கதுதாராயினுமெருசிற
சிலநாளுமாடடாரோடிடடாரடலநாளு
நீதாமானகனகவிடஇணடோதனெனருசத
தியாததாரோடுயாதமிதாடரபு

கோடதுபபுயபாவமவிரதுயிறகூமபாது
வேடடேதேயடடதாகடபாடசிதாடட
கயபபுடபோணமுனமவிரதுயிறகூமபுவானை
நயபபாருகடபாருகில

Friendship with the wise, whose intelligence divines one's thoughts, is like eating a sugar cane from the top (as its sweetness increases more and more); connection with persons without sweetness of disposition is like eating it from the opposite end (the flavor decreasing by degrees).

Avoiding the friendship of those who resemble elephants, seek the friendship of those who resemble dogs; for an elephant will kill his driver, whom he hath known for a long time, but a dog will wag his tail while the spear thrown at him is still in his body.

Men cleave not to those, to whom their hearts cleave not within a short space, though familiar with them for a long time; but will the friendship, interwoven with the idea of those intertwined with their hearts, be abandoned, though they are for a long time absent?

The preservation of friendship is when affection continues affection, like the flower of the branch, which, being blown, closeth not again: those who resemble the flowers of the pool, which, having blown, again close them petals, know neither affection, nor friendship.

கடையிறவினைமுடிவுறுதலை

கல்லாமொன தகாவன்னிவிருமபிகெடாணடாளை
யுலகொனி னுமடகிகெடாளவேண
மெலலிகுபபுணடீரகுதானாயுண
புலவிதபபுவிறகுமுண

மடிநினாதகிடடவானகதிரமுதலை
கறிவிசைநாவாயகணாயவிகெடுதேசபப
விடுதறகரியாரியவிடிவினெனுசரு
வுடுதறகுமூடமியதி

இனறுசெலி னுமவிடுதறகரியாரைத
தினறுதுறததறகுவதிதானனருஞர
வினருதுநீளவாழியறபகவினபவோ
கனருதறிறனிறனறுதலை

நட்டபிறகுதறிவதெனனட்டான்
மறைகாவாவிட்டவனெல்வழிச்செல்க
அறைகடலைழுவையகத்.

ON THE ENDURANCE OF THE FAULTS OF FRIENDS.

When those we greatly love and esteem as virtuous, prove otherwise, this ought to be carefully concealed; for rice in the grain hath a husk, water foam, and flowers some unfragrant leaves.

O Lord of the wave-resounding shore, where bright-rayed pearls are thrown up by the rolling billows and where float swift-sailing ships! if friends, from whom it is difficult to separate, possess not virtuous dispositions, they are a fire kindled to burn our hearts.

Is it right utterly to abandon friends, whom it is so difficult to forsake, though guilty of evil deeds, O Lord of the renowned mountains, which covered by the long stems of bambus pierce the sky? will men cut off their hand because it has struck their eye?

If, after contracting a firm Friendship with any one, I set myself to note his good and bad qualities, may I be cast into the hell, where the traitor, who discovereth the secrets of his friend, is punished, and may I be scoffed at by the whole world!

கிரியாரதெனுமைதிறதகுதிறபதிறருய
மாரிபோலமானடபபதகாமார்
வறநதகுறாநடபாதுமேவாலருவிநாட
நிறநதகுறாநீரிலாரநடபு

துணைதுணைவிழுதோறுசூழ்நகரவுலகமை
வினைறுவுகெடியாகதமவினழுவிறறுதுணைஞாலை
ஊணரவிலரஞியதுதியாவிலரபு
புணரதனிமாயததுளாணறு

பெருகுவதுபோலததோனறிவெதகீபபோல
ஒருபபாழுதுஞசலவாதநகுமருகெலவாஞ
சாதனநீளதோவிசசாரணமேவிநாட
பாதமிலாரடதூடரபு

மூடறுறறபோநதினமுதிரியனறுயினா
நடடாமிறருவனைநீடுடுனடடான
கழுமலகடடழிததானசெல்வுதிசெசெல்க
நெடுமொழிவையக

ON IMPROPER FRIENDSHIP.

The friendship of eminent men is eminently illustrious, and as productive of benefit as timely rain; but the friendship of the mean, even in the time of

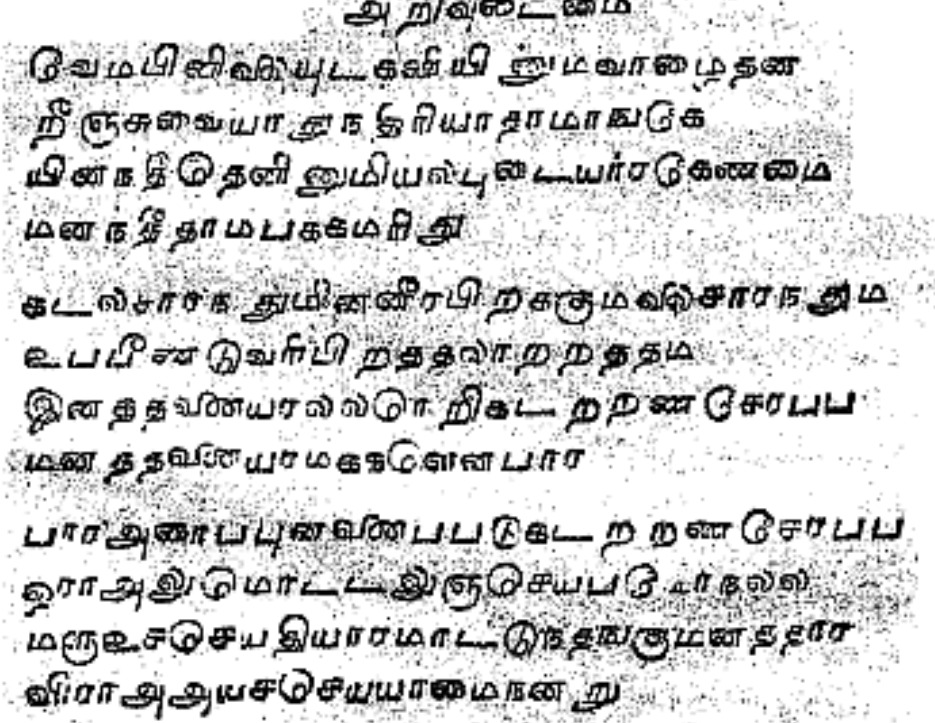
their prosperity, resembleth, O Lord of the country of clear waters! the failure of rain in due season.

The enjoyment of the friendship of men of acute understandings is desirable as the joys of Heaven; but connection with unprofitable men, uninstructed in science and literature, is a very hell.

Our intimacy with those, to whom we are not bound by the chain of friendship, O prince of the hills, the sides of which are covered by groves of tall sandal-trees! though it seemeth day by day to increase, may be dissolved as instantaneously as the fire catcheth the straw.

If I stretch not forth my hand and deliver my whole soul without hesitation to my friend, when he is in distress, may I be cast into the hell, where the wretch is punished who hath violated the chaste wife of his friend, and may I be scoffed at throughout the far-famed earth.

அறிவுடைமை



உணரவுணருமுணரவுடையாரைப
புணரப்புணருமாகினமபுணரிற
றெரியதகுதெரியுந்தெரிவிலாதானைப
பிரியப்பிரியுமாகோய

Although the fruit of the plantain be ripened in the bitter leaves of the Vémbu, it will not lose its natural sweetness; thus, although they who are naturally good associate with the bad, their friendship for them will not corrupt their minds.

NOTE. The tree here mentioned is that corruptly called Margosa (Amargozeira Port.); its botanical name, curiously formed from Sanscrit and Persian etymons, is "Nimbaazadaracta". Its astringent leaves and bark are administered by the Indian, as the Peruvian bark by the European Physicians. The wood of old trees has a similar scent, and is used to adulterate sandal.

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Sweet water may be produced even on the side of the sea-shore and salt water on the side of a mountain, O Lord of the cool shore washed by the waves of the Ocean! it is truly said that sensible men will not imitate those with whom they consort, but will preserve their own minds.

O Lord of the cool shore of the Ocean, where the thick-boughed Punnei flourisheth! will those, who are virtuous and impartial towards all, first contract and then dissolve friendship? than this it is better that friendship should never be contracted.

To be united in friendship with the prudent, who think of that of which they ought think, is productive of the highest felicity, and affliction is avoided by separating from fools, who know not what belongeth to friendship.

புலவி நிவாணைமை

அருளின்றமுனைகுமனபுடையாரவாயசொற

பொருளாகக்கொளவரபுலவரபொருளல்லா
னையுதவியிகழநகுமபாறகூழை
மூழைசுவையுணராதாங்கு

The moral precepts benevolently delivered by the kind-hearted, the wise receive to their benefit, but the ignorant, devoid of all good qualities, treat them with scorn; thus the ladle tasteth not the sweetness of the milk porridge it contains.

AUVEIYÀR.

கறருமணாகையதநினலலனனருசசநதாபபிபல
கறருணாககறருநாகமூலவுணவகறபிலா
மூரகசனாமூரகசரமுகபபாமுதுகாடடிற
காகைகயுரசகுமபிணம

கறபினரவாடபபாரகயவரகடருஞினைததால
பொறபினரவாடபபாருமபோனறதவிறபிழைதது
நீரகிழியவெயதவடுபடபோலுமாறறிம
சிரமூருசனடருஞினம

As the beauteous swans flock to a fair pool covered with the lotos, so the learned (or good) love the learned (or good); and the ignorant and base gather together, like crows devouring a carcase in a field when the dead are burned.

Mean people are divided by furious anger like a fractured stone; and some there are whose divisions resemble the fracture of gold (which is easily reunited); but with the good, pursuing together the path of virtue, anger disappears like the wound made by an arrow in the water.

ARANERI-DI'PAM.

பலவொரதற

பணிவனவுமபனைகெடாதாமபெருகுவதும

இலாரகெகான றீவதுவமினியனசிவபுகலுவது
நலாரகளைதுவபபதுநலிவாதாயினமையும்
எலாரகளுமுயிரநிலையாமனபுடையபயனெனபார

ஐயெனதாமபெருகுவதுமறிவிளுலவினகருவதும
உயதவகடுணரவதுவுளுணரநதவறனறபிறருளதறி
செயதவரனருகுதலுஞிறநதாரசாறறிறறுதலு
மெயயனபயுளைதினுமவியவனபய்ளுகும

புலிகுடியிறபிறதலுமபாலிகுளவளரவதும
அலிபபுனைதுவருவதுவமருஞிறையிலபபடலு
நிலகளுவிஓரநிடலுனிறுறுபுகுறவனவு
கலிபபலவிளுனையனபகதிலெரபயளுகும

கறபயிலவினளுகுகபராயகளுடாரகளபழிதநிடலுஞ
சொறபயிலவினைசிகளாசசெவிடாயுழலுவதுந
தறசெயயாகெகாடுமைகலுசதானபலவுமெயதலுமை
அறபிலாமனதவரகளைடபயனனறுறவாசொ

Being honored by many; increasing in prosperity by the extinction of feuds; giving to those who are in want; using always courteous speech; rejoicing in the presence of good men; not being afflicted by any wasting disease: these, they say, are the fruits of affection, the station of life to all.

Attaining to the highest honors; being illustrious in knowledge; enquiring after and fully considering the means attaining of eternal life; causing benefits to others by instilling the knowledge of this into their minds; searching into the words of the ancients: these are the fruits that gentle-minded man obtains in whose breast true benevolence existeth.

Birth in the state of an out-cast; cherishing wickedness in their mind; falling always into trouble; enduring harsh imprisonment; being impaled on a stake, or being deprived of their members: this is the fate of them in whose breast affection, praised in all writings, doth not exist.

As to the dumb, destitute of knowledge, and are contemned by all who behold them, as to the deaf who hear not the words addressed to them, and wander about neglected by all, and as to him who suffereth the cruelties he hath wantonly inflicted on others; such, the wise say, is the retribution to those whose breasts are void of affection.

Note. The work from which this extract is taken is a composition of the Jainer. The primary dogma of this sect is that every act, whether good or evil, is *necessarily* followed by an appropriate retribution; *deafness*, *dumbness*, and the like, therefore, are not natural defects to be commiserated, but the effects of crimes to be reprobated.

SCA'NDAM.

ஞாயி றுமொருவ ரினறி றறலிடபடதுட
ரொராதரதது றறி றரகதுதவிசெயவாரி ற
றீராதவகதுயரி றுசாதலிமாயதுவிலை
பாராரபுகழுடையரெனன றுகாளவாரி ர

Whosoever unite themselves in friendship with others must support them with determined zeal, not regarding the severest suffering, not even death itself, but considering only the fame they will acquire.

PAZHA-MOZHI.

மறுமனததாளலொதமாநதிவநதன
உறுமனததணகியாழுகறுசறுமனததார
பாயிரகூறிபடைதாகதவெனசெயட

யிரகாகைகோரக

When a pre-eminently excellent king of faultless mind manifesteth by his conduct that benevolence existeth in his heart, what can all his enemies, boastful of their origin, though assembled in one camp, do against him? one stone sufficeth for a thousand crows.

RA'MA'YANAM.

எனபுதோலினையாரகுயிலொராகுநகும

வனபகைபுலனமாசறவாயபடுத்தன
மூனபுபினபின நிலமுவுகத்திறுமை
அனபினெலடுதோராகுகமூனடாகுமோ.

கையமன றுயிராகவமமன றுயிர
உயயதனாகுமூடலனமனருக
கையினறியறகுகடவாதருண
மெயயினறபினவளனியுமவணடுமோ

To corporeal beings of bone and skin, or to incorporeal beings, divested all sensual taint, the cause of burning enmity, is there any thing in the three worlds, either first or last, superior to affection.

Kings who are as the souls of the world and as bodies supporting all other souls, without doubt are not deficient in virtue; for, when confirmed in true benevolence, are sacrifices necessary?

SIRUPANJA-MU'LAM.

வெந்தீங்கானவெண் ணெயமழுகுநீரிசரமணலுட
பந்தனசாந்தந்தனமனமகவிந்தைவன
னென்றுபாலுணெணெய்முந்நீயிறைறிதெனிலுய
குனறுபாறுடுமபயன

Butter and wax melt in the hot fire, in the water clay, salt, and the paste of cool sandal; however little be given by those whose liberal minds resemble one of these five things, the fruit from generation to generation received will be like a mountain.

ELA'DI.

சாதலெபொருளெகொடுததனினசொறபுனரவுவததல
நேரதலபிரிவிறகவறறலசியாதலின
அனபுடையாரகளளனவாறுகுணமாக
மெனபுடையாரவைததாரயிரந்தது

In treating on death, bounteous acts, courteous speech, the pleasures of friendship, pain for others' sorrows, and the grief caused by separation, the sages of gentle disposition have shewn that these six are common to those in whose breasts dwelleth mutual affection.

NANNERI.

பெரியவாதநதெரயுபொறபிறரதெரயகணதெவம
எரியிலிடடூதாவதெனக தெரியிழாய
மண்டுபினியாலவருநதுமபிறவுதபுக
கணடுகலூடுமகணை

பெற்றிரு தாகுடி பெருந யாந்தாங்கி ய
வீரமோ டுகாகவ் வைகு வாரு நீ பூய
மெய் சின மூதாளு மவியன கோல் தூதனை மெற
கைசின மூதாளு குகடி து

தஞ்குறை நீரவுளா ரதனை துபிறர்கு றூஉம
வெஞ்குறை நோகின பாரவி மூபி யோரதி கனை
கறையி ருவிள் கீக்கக்காரு தூலகின
கிறையி ருவிள் கீக்கு மதினி று

The worthy feel the griefs of others as their own griefs as butter melteth in the fire: thus, O thou who art ornamented with choice jewels! the pain caused to a limb by a local disorder the eye beholds and weeps.

The truly wise hasten to sustain the griefs sustained by others and to protect them courageously, O thou who art adorned by polished jewels! thus, the arm receives on itself and sustains the blow of the club which the body would otherwise sustain.

The worthy think not of supplying their own wants, but endeavour to supply the pressing wants of others; thus the moon, heeding not the removal of the darkness of its own spots, chaseth away the darkness which filleth the world.

Note.—The allusion in this and other extracts to butter melting in the fire, bears in Hindu poetry a more dignified character than it would in ours. By this process is prepared *clarified butter*, which being used in oblations is considered a sacred object, and this simile in its full extent means, that, as crude butter is exalted in its nature by being melted in the fire, so is the heart of man by being softened by love.

INIYA-NA'LPADU.

தகைகணமாபுடையாரதாமவாழ்தனமூனனிலிதே
அகைகணவிசுமதிணைகளிலாககாணபிலிதே
பகைகடிலெசயனைகயராகிபபனிதரியாரகுமம
னைபுடையாரதவினிது

For men to live happily with their kindred is pleasant, and pleasant it is to behold the full moon among the beautiful clouds: the abundant love, kindly bestowed on all by those whose actions are free from guilt, is most pleasant.

Note.—The title of this work signifies *forty verses on pleasant things;* and every thing, which, according to the notions of the Hindus, affords delight is enumerated in it. There is another work under the title of இனாநாறபது *forty verses on un-*

pleasant things.

NI'DINERI-VILACCAM.

இனியவரானசொலினுமினசொலிலெயினரா
கனியெமதியுகதுவேயனலுகொளாதுமம
வெகுகாமவெயதெனினுநோயதீகருமெயபாடுபடச
சிவகிருளிகதுகுகொதிமம

The words of the benevolent, whatever they are, are pleasent, but even pleasent words from the malevolent are poison: though borax refined in the fire cause great heat, it cures diseases, while arsenic, though cooling to the body, kills.

வெறபிறதிறசமபொனவிரிகடறதிறவணமுதத
பொறபிறருமபூமுகைகதிதெனினமகறபிறதிற
பெணணழகுலெனறதிதபரமபபொருளினபய
கணணழகுசெயதலையதிதகாண

As the red gold is found in the mountains, and the white pearl in the broad ocean;

As the sweetness of honey pertaineth to the buds of flowers arrayed in beauty; as in chastity lieth

The beauty of women, and to virtue belongeth the endless felicity of heaven;

Know that the beauty peculiar to the eye is active mercy.

NOTE. This is cited as an example in the Ton'nul and is, I believe, the composition of the author, Vira-mùmuni.

நனமழைபெயதலு நறபெணணினபதலு
நனமாதரகடைகணு நறசிதிரநாகலு
நனமணிபூணலு நறசுவைசுவைதலு

நனமையனறணருநனமையணணருள

Not the fall of seasonable rain; not the embrace of beautiful women;
Not listening to eloquent discourse; not the sight of finely finished pictures;
Not the ornament of precious stones, nor the tasting of delicious viands;
Think not that these constitute the good of man, but know that real good consisteth in benevolence.

A STANZA.

யருளுனடீரளுதீரனெறலிலரகளுமதிகாம
பெருளுடபபுவினவானீரவிழுமிபோலிருகுமருள
உருளுடவீரதகுதியுமரசுகொகாணமுடியுக
தெருளுடபபாரமதிலுமமையனியலிதனருள

The quality of mercy is not strained, but is alike to all;
It droppeth as the gentle dew of heaven on the plenteous earth;
Not the spear of the car-borne hero, nor the crown of the monarch,
Nor the pomp and glory of the world; not all these, but sweet mercy is the true ornament of man.

NOTE. In this stanza an imitation of a well known passage in Shakespeare is attempted; the conclusion is somewhat compressed and the whole accommodated to the general style of Tamil poetry.

The following effusions on divine love, seem to deserve a place here as this affection is the acme of that benevolence on which this Chapter treats.—There are two works in Tamil, consisting, chiefly, of selections, intermixed with original verses, from the Védanta and Saiva Sástrams, arranged under the same general heads as the Cural and entitled பெருநதிரடடு *Great compilations:* they were composed by two Súdra Sanyási, named Tatwa-Ráya Swámi and Sivapracása Swámi. The work of latter was abbreviated by one of the disciples of the author and it is from this, called குறுநதிரடடு *The lesser compilation;* that the last of these extracts is taken.

TIRU-VARUD'PAYEN.

இனபினிதெனநவினறுணடெனபுணடாம
அனபினிலிடெயது

If love exist in this world the highest bliss will be attained hereafter, for this is closely united to love.

TIRUMU'LA-MANDIRAM.

அனபுருசிவமுமிரணடெனபார் றிவிலார
அனபேசிவமாவதியாருமறிகிலார
அனபேசிவமாவதியாருமறிநதிடின
அனபேசிவமாயமரநதிருநதாரே

எனபுபிறகாவினைநசியதுதநிடுப
முனதுபோறகனவிறபோனியலறுபடிறும
அனபோடுருகியகநதுழுவாரகனறி
யெனபோனமணியிவணடெயதுவாணணுதே

The ignorant think that God and love are different; none know that God and love are the same; did all men know that God and love were the same, they would dwell together in peace, considering love as God.

To those of soft hearts, whose minds are melted by divine love, although their flesh be cut off their bones used as fuel and their moisture dried up by wasting in the golden flame, and to those alone it is not forbidden to approach the God, who is the golden jewel of my soul.

அணைவெருநதுனைறறலாவதுமபெரிதென இளளத
தெணைமூம் துவெயன றி யிடையாருபாருளு மவெணடேன
கணணியபொருளெதெனனி றகருதருவகழவகடகனபே
யுணனெனி ழநதருளியாவாதோகுடவேணடுமவேணடும

சிததனெயுவமையென றுமிாபபளுன
றேசிகாவுவமையென றுமிாபபளுன
சீதனெயுவமையென றுமிாபபளுன
நின்மலாவுவமையென றுமிாபபளுன
சுதனெயுவமையென றுமிாபபளுன
சொருபனெயுவமையென றுமிாபபளுன
எதிலுவுமபபோ றுமிாபபளுன
எமபிரானகழறகெலவுயிலனபே

அனபினபெருமை

மறையினி றுவாசாமதகாசாமனமா
யெனமயலெயத

அறியுமாறுருவுமவிாகறநிகழநியவன்வனனிற
செறியுமாசறவுளவிருளகடியுமதிகழுளகுடிகொணடே
யுறையுமாதலினபெருமையுணாபவரொவாதோ

முழுதுநதனவணையதழுவிடநழுவிடுழுவிமாமினைறவநது
பழுதொன றினறியபதநிநலவவவியினிறபடுமெனுமதுகணடூலி
எழுதுகலவியுதிலைகுநறறவநகளுமதியாகளூனழுமெவுக
அழிவொன றினறியவனபினனபெருமையையறையமுடியாதெ

அனபரதளுசிறபபு

அவமறமறைகடெளலலாமருவமெனதுலாககுரியெ
புவியிலிருவதாகிபபுகுநதுறதிதடியெலகு
நவமுறுமினபருளளநாடியெவாழநிமெனறு
அவமறுமனபாமெனனமெயறிபவொடுகெயகுக

அனபரதநதிறமிகுதி

சடையிலவணபபிதுநதவிலவணபபிதுளுவாநதாதுகறகவிகம
உடையெனபுவணநதுமுடைதவிரநதுழுறறகலகவிசெறறநதும
படுதனிநசருகுமவாயுவுமயினதுமபாநிடைகலவிடைதுயினறு
மிடையதுறதுழுமனையருடசாருபனமெயருளபெறுதவரகியலெட

செயவனமறையாரமறைவன செயயாரசெகமெலாமனசெயினுமசெயார
மெயயலதுளாரமெவினரயவகளெவநதுபூநதிடவலாவிபியார
கைதவமறியாரகாதலரபகளுரகருளலாறகருதிடவறியார
ஐயனறசாருபனடியிணகளுரியவழகுமனபொனபவொ

ON DIVINE LOVE.

O God! I intreat that the high aspiration of my soul may be accomplished; on this only I think, this is the only thing I require. That on which I thus think, is that love of thy sacred feet may melt and soften my heart, and I desire, fervently desire, that it may never diminish, but for ever increase.

O Almighty! It is thee I ever desire;
O Instructor! It is thee I ever desire;
O Eternal! It is thee I ever desire;
O Immaculate! It is thee I ever desire;
O Most holy! It is thee I ever desire;
O Enlightener! It is thee I ever desire;
By all means and at all times I desire
To be filled with the boundless love of the feet of our God!

THE EXALTED NATURE OF DIVINE LOVE.

The final object of the Scriptures, which cannot be expressed by words and which Vishn'u and Brahmà are puzzled to comprehend; the eternal Being whom none can fully know, removeth darkness from the understanding of those who are steadfast in their love towards him, and dwelleth in their enlightened minds: who, therefore, can comprehend the greatness of divine love?

When God, the cause of all, who even when wholly embraced eludeth the grasp, cometh and is taken in the net of the good deeds of sinless piety, where is the utility of letters, of science, of the brightest acts of devotion, or of contemplative wisdom? Unspeakable is the greatness of divine love which nothing can destroy.

THE GLORY THE LOVERS (OF GOD).

Thou, whom all the Scriptures, by which sin is dispelled, declare to be without form, taking on thee a form and entering into this world, searchest for those who rejoice in love, and, having tried their hearts, conferrest happiness upon them: where, O where, are they who know the greatness of those who feel divine love in its purity?

To wear tangled hair, to poll, or shave the head, to be clothed in garments dyed yellow or colored by ochre, to abstain from flesh-meats, to observe fasts and vigils, to swallow only the wind or dry leaves from the earth, to sleep on the bare ground or on stones; these painful inflictions appertain to those who have not attained to the true love of him, who is the manifestation of love.

They who conceal nothing they do, who do nothing that ought to be concealed, who when the universe is shaken are unmoved, who speak nothing but truth, who open not their eyes to the faults of others but to consume them to ashes, who are ignorant of deceit, who have no thoughts, either of friend or foe, but such as proceed from benevolence, may truly be said to be adorned by the love they bear to his feet, who is the manifestation of goodness.

NOTE. The different religionists of India are described in the last verse but one: *tangled hair and garments colored by ochre* are worn by the devotees of Siva, the saints of the Jainas *polled* their hair, which in their images, therefore, appears as if curled like the Negro's, and the priests of the Bauddhas are clothed in *yellow* vestments, while all *abstain from meats*, observe *fasts and vigils*, and practise other austerities.

CHAP. IX.

விருந்தோம்பல்

On Hospitality.

This title, like most terms conveying an abstract idea in Tamil, is a compound, being formed from விருந்து *a guest* and ஓம்பல் *to cherish.*

II.

இருந்தோம்பியில்வாழ்வதெல்லாம்
விருந்தோம்பிவேளாண்மைசெயதற்பொருட்டு (க)

To honor guests with hospitable rite,
Domestic life and all its various joys
To man was given.

" To honour guests &c"—Hospitality, the chief duty of the domestic order, includes both the *reception of the stranger guest*, ATITHYAM, which, as already stated, is a religious rite, and the entertainment of ordinary guests, friends, relations, or neighbours. The simplicity of ancient manners, while it made private hospitality necessary for the support of the pilgrim or traveller, rendered the entertainment of them neither inconvenient or dangerous. It was formerly the custom, therefore, in India, as in other parts of Asia, to solicit the casual passenger to partake of the family meal, and in places, remote from great towns, where the manners of primitive times in some degree yet prevail, instances of this practice occasionally occur at the present day. Generally, however, the private entertainment of strangers, becoming by degrees incompatible with modern manners, and with the mixture of the several classes of society which has latterly taken place, has been superseded by the public establishments provided for their support, which, under the denomination of *Shávadi* (from *food* and *foundation*) in Tamil and of *Sattram* (from the root *sad sit, rest*) in Sanscrit, abound in southern India. Originally these edifices, as is the case in many instances at present, it is pro-

bable were always attached to the dwelling of the founders, from which in the course of time it was found convenient to separate them.

These establishments, as their Tamil appellation implies, differ from the inns and caravanseries, common in other countries of Asia, by invariably providing at their origin for the daily supply of food to strangers, more particularly to Bráhmans, Pandárams, or Pilgrims, and the maintenance of a certain number of fixed residents, usually Bráhmans. Sometimes, also, schools for teaching the Véda, or the languages are attached to them. These endowments, it must, however, be observed, not infrequently cease with the life of the founder and the building only remains for the accommodation of passengers.

Besides these public charities, the rite of hospitality, as a religious observance, is considered as fulfilled by occasional feasts given either to Bráhmans, or other religious persons, according to the sect of the party. Such entertainment, though not conforming to the letter of the law, which applies only to the occasional sojourner, nor maintaining the purity of ancient manners, are deemed, nevertheless, highly meritorious in the giver; his intention, not the regularity of the act, being chiefly regarded. With respect to the partaker, however, they are more or less derogatory, according to the degree of avidity with which they are sought; for it is declared that the Bráhman-parasite, who, under the pretence of superior merit, or of the sanctity of his tribe, seeketh to participate is the food of others, is on an equality with the *foul-feeding demon* called Vántási, வாதாஸி.

The private entertainments of the Hindus are almost invariably connected with some solemnity, or with some circumstance the memory of which it is wished to retain, such as marriages, the commemorative ceremonies to ancestors, appointments to public stations, or the readmission of a disqualified persons, after the performances of the proper Práyaschittam, or expiation, to full communion with his caste. In the latter case an entertainment, always given by the offender, is imperatively necessary; as the act of eating with him is the sign of the entire remission of his offence, and of his complete reconciliation with his fellows. The following instance may perhaps, not in appropriately, illustrate this, though, as relating to manners rather than sentiments or opinions, it is somewhat foreign to the intention of this work.—The mother of a female child of the Bráhman caste, who had been finally degraded for some crime, was inadvertently permitted by the family to retain and nourish her daughter for some time after her excommunication. This circumstance was, at first, overlooked, and in due time the girl was married to a respectable Bráhman, whose friends, coming at length to a knowledge of this blemish in the education of his wife, were urgent with him to put her away. As the young man was not willing to consent to this, an assembly of Sástris, learned in

laws, usages, and ceremonial rites (ಯಜ್ಞಾಚಾರಸಂಪ್ರದಾಯ) was convened, from whom a favorable decision was obtained and a mild expiation prescribed. At an entertainment given in consequence, to which most of the Bráhmans of the place, who subscribed to the legality of the proceedings, for some doubted, were invited, the female, restored to all her social and conjugal rights, was appointed to serve the water which is sipped from the palms of the hands while reciting a prayer, both before and after meals (ಸಂಧ್ಯಾವಂದನೆ), the salt, and the pickles, of which all present partook.

இருது *being settled*; இருதல, of which this is the ger. means not only *to be*, but to *be settled, established, resident*, as நான் ழுவகரதலிருகின்றேன *I reside in the Agaram of Vira shúzhen.*—ஓம்பி *protecting*; the ger. of ஓம்பல.—இல்வாழ்வது *that which belongs to domestic life*; a compound of இல் *a house, domesticity*, and வாழ்வது the pron. part. neu. of the fu. of வாழ்தல *to live, flourish.*—எல்லாம் *all.*—விருந்து *guests.*—ஓம்பி *cherishing.*—ஈகை *liberality.*—செயல் *the doing.*—பொருட்டு *is the cause.* In construing this couplet, the whole of the second verse to செயல் inclusive must be considered as the nom. to the sub. v. understood; பொருட்டு, as governed by this verb, and as governing the last term of the first verse, எல்லாம, in the gen..

விகன்மரந்துசெயயாளுணரயு

முகன்மரந்துநலவிருந்தோம்புவானில

(க)

He who with smiles receives a virtuous guest,
Shall see Prosperity, with joyful mind,
Make his abode her home.

"Prosperity"—The phrase corresponding with this word in the original, அகன்மரந்துசெயயாள *she who causes the mind to rejoice*, is a periphasis for Tiru or Srî, the same as Lacshmi (which word is pronounced *Lucky* in some of the Pracrits) the consort of Vishn'u, the Goddess of good fortune, invoked as the bestower of wealth, honor, felicity, and all good gifts. Arising in full maturity from the ocean, and being the personification of beauty, grace, and

elegance and the dispenser of pleasure, she resembles, also, the Uranian Venus, and like her is revered as the mother of nature, the primeval genitrix of all existent things.

அனை, the same as அகம், *the mind.*—அமரகு *delighting*; from அமருதல் *to become quiet, be pacified.*—செயமான *The Goddess of prosperity, a name of Lacshmi*: it is formed by the fem. affix ஆள from செம, convertibly by special rule to செய, meaning primarily *red*, secondarily *elegant, beautiful.*—உறையும *will frequent, dwell in*; the 3rd pers. fu. of உறைதல் *to crowd together*, governed by the preceding term.—முனை, for முகம், *the face, the countenance*; this term, originally ஓவம், affords an instance of a Sanscrit derivative, of which few occur in this work.—நல் the root used adjectively for நல்ல *good, worthy.*—விருகு *a guest.*—ஓம்புவான *of him who cherishes*; the pron. part. fu. mas. sing. of ஓம்பல்.—இல் *the house*; the nom. for the ac. governed by உறையும.

III.

செலவிருந்தேமமிவ்வுவிருந்துபாரதிதிருபான
நலவிருந்துவான்திவாநகு (சு)

He who, while one rejoiceth in his cheer,
Awaits with anxious mind a coming guest,
Will be a welcome guest to gods.

"Will be a welcome guest to gods"—Among the ancient Europeans the rites of hospitality were regarded as under the immediate protection of the Gods, of Jupiter especially, thence called the *Hospitable* (Ξένιος), and the people were taught to believe that the deities resorted to the earth for the purpose of trying the disposition of mankind and were often entertained under the guise of strangers. Ovid relates the story of the metamorphasis of an extensive country into a lake in consequence of the inhabitants of a thousand houses having refused to receive Jupiter and Mercury, who applied for shelter in a human form. A fable, similar in substance and intent, is told by the Hindu Mythologists of *Anna-púrnà*, Parvati in the character of *the Goddess of abundance* (whom the Romans it is worthy of notice worshipped under a similar title corrupting *púrna* into *perenna*), who was thus driven from the

doors of the parsimonious inhabitants of Cási, when she sought their hospitality in a similar disguise. Other fables of the same kind exist, from which that contained in the following extract is selected by the author of the Magà-nídi Sulàmaní for the illustration of this Couplet.

வெண்பா

தேசுடைமாறன் றெரிதருவியூரிடை
மூசுவண்டினஞ்சோறளிகோசர் பேசுகதாற
செல்விருந்தினாமமிவருமிருந்துபோதுமிருபசன
மல்லிருந்துவானதிவரகு

வந்தவிருந்துகனனம்டுவருவிருந்துகுவழிபார்தஇருகி ற சமூசாரி தேவகளுகுமனமையாகியவிருந்தினளுவனனறுகூறனீல் நருவன மபற நிஞ்சறகூதாரணம் - இவ்யானகுடிமாறனெகாவ்மூமவந்தவிரு ந்துகளுகனனம்டுகுகொணடு வருநாளிற பர்மேசுவர்ன சோதவணயிரு லெயதிகதிதநிராமா யிற்றநதசமயதநிலரதராதநிரியின மழையின் வநதுகொணடுசுவானசங்கமருபமாயவநதனனறுகெட்டாரபடிபோதா னறுமுதவியிலாதநிஞ்லநதமனழயிலுமிருட்டிலுமழபாயன றுவினாத தநிலவினா முவ்ரையவாரிகொணடுவந்தனமவ்ரையாளகையிற்றகொடுத தனதசசனமகஙி றநிலலாதநிஞ்லவீட்டைப்பிடுகஙியநதவிறஙிலுலனனரு சமைதநுசசங்கமாரக்கூத்துபடைகசசங்கமருபமாயமுந்துகுவநதவீசுவர்ர சுநதோஷிதநுநிடபவாகளுரூராயகசாட்சிகொடுதநிவ்ரையானகுடிமாற வ்ரகுடுமபதநுட்னெகயிலாசதநிக்கழைதநுகொணடுபோளுராதலா ற பரிதநுவருகி ற வரகளுகனனலு கொடுகி ற சமூசாரிகளுதேவரகளுகு மேலானவிருந்தினராயமாட்சிமைட்வர்.

STANZA.

The glorious and renowned Márenhaving prepared food for Siven from the sprouted corn sown in the fields, went with the God to heaven O Irangésara! thus he, who, while discoursing with and SERVING A GUEST JUST ARRIVED, EXPECTS ANXIOUSLY A COMING GUEST, WILL BE A WELCOME GUEST TO THE GODS.

EXAMPLE.

In this couplet HE has vouchsafed to declare that the house-holder, who, while serving a guest just arrived with food, looks towards the road in expectation of a guest about to come, will be welcomed as a most distingueshed guest by the Gods. Of this take the following example. After Máren of Ileiyàncudi had for a long time been in the habit of supplying all who came to him as guests with food, the Most High, for the purpose of trying him, permitted him to fall into extreme poverty. At this time I'swaren came in the middle of the night and drenched with rain in the form of a Jangamer

(a religious person of the Saiva sect) and requested food. As he was then destitute of all other means of affording the assistance sought, he went out, in the midst of darkness and rain, and, plucking a quantity of sprouting rice-seed, which had been newly sown, he returned and delivered it to his wife and, having no firewood to dress it, pulled down a part of his house for that purpose, and placed the rice thus prepared before the Jangamer. The God, who had requested food in this shape, greatly pleased at this action resumed his proper form, appearing as the bull-borne Deity, and carried Márcn of Ileiyàncudi with all his family to Caylásam (the heaven of Siva). Therefore, those house-holders who liberally supply food to those who come hungry to them, will become the illustrious guests of Gods and attain to eternal bliss.

ஒசல *who has come;* this is an instance of the காலிகழாதபெயரெச சமவிலக்கணம் (see the நன்னூல் Chap. II, சொல்லதிகாரம், Sect. 3, பதவியல்), the root ஒசல being used in the sense of ஒசன்ற the past. part. of ஒசலல *to move, go,* secondarily *to reach,* or *arrive at.*—விருந்து *a guest.*—ஓம்பி *cherishing.*—வரு *who is about to come;* the construction is the same as that of the first term, but ஒசல has a past and வரு a future meaning.—விருந்து *a guest.*—பார்த்திருப்பான் *he who continues expecting;* a compound of பார்த்து the ger. of பார்த்தல் *to see, look, look for,* and இருப்பான் the indef. pron. part. sing. of the future of இருத்தல் in a frequentative sense.—நல் *good, acceptable.*—விருந்து *a guest.*—வானத்தவர்கு *to those who inhabit heaven;* a conj. appel. from on வானத்து the obl. of வானம் *heaven.*

IV.

மேதபகுழையுமனிசமுகந்திரிந்து

நோகக்குழையுமவிருந்து (ω)

As that sweet flower which droops it head and dies,
When once its fragrant odor is inhaled,
From an averted face so shrinks the guest.

"As that sweet flower"—The *Anicham*, the flower here meant, is said to be of so delicate a nature, that being once smelled without being touched, it immediately withers and falls from its stalk:—வாடாதவனிசபூவினுமெ னுநினைவேலவியரென்பதனால் *it is here said that guests are even more delicate than the unwithered Anicha flower*, are Parimèl-azhager's words in explaining this allusion, and a very delicate flower of this name may exist, or

some species of the sensitive plant may be meant, but it is more probably a mere creation of the poets.

முகரப்ப *being smelled*; the inf. used as the ger. of the pres. tense.—குழையும் *which fades*; the fu. part. of குழைதல் *to fade*.—அனிசமும் *the Anicham flower*; the nom. governed by the sub. v. understood.—முகம் *the face*.—திரிந்து *when averted*; the ger. from திரிதல் *to turn, turn away*.—நோக்க *beholding*; the same as the first term.—குழையும் *who is dismayed*.—விருந்து *the guest*; the nom. governing the subs. v. understood. The construction, which in English must commence with the last term, is—*The guest, who is dismayed on beholding an averted face, is an Anicham flower which fades when smelled.*

ILLUSTRATIONS.

உண்ணீருண்ணீருண்டோர்தாரதமமவுணவில
உண்ணுமைநோன்புடைத்து

The abstinence of those, who refrain from eating in the houses of the inhospitable who intreat them not kindly to take food will be rewarded ten-million fold.

CASI-CA'NDAM.

தெவ்வாதெனபுத்தேளாரதுறந்தவர்களேற்றதிருசடைநல்லிரதுலுமினிதாம
யாவதோயெனினுமதிதிபரிந்றகதிதானிண்மையவர்வகிவரகதனறிக
கூவலிலோர்வாழ்தடாழுவயிற்றனிறுகாடுதறகமைதகவுணர்சோறு
நாவுறைபுழுவாமெனமறையவிந்தநுகவினறிதிமனபரதனுரைநதோர

விருநிலனாகவிவாருவனவருதிதினியதன்னமொழியினுணாதல
திருநுதறநோகவிவருகனவுனாததிலழுதனமுனமகிழவன்சபவல
பொருநதுமறறவனறனருகுறவிருத்தல்பாமனிறபினசெல்வயரதல
பரிநதுதனமுகமனவழகவிவோனபாலுழுகணுமவழிபடுபணிப

The remains of food offered to the gods, to ancestors and to holy-men, is as sweet as ambrosia; but, besides that which may thus be given to guests, whoever they may be, to departed souls and to deities, every grain of white rice prepared only for the wasteful stomach, profound as a well, is a worm on the tongue: this the excellent Sages say is declared by all the scriptures.

When one as a guest seeketh hospitality, to pay him due respect, to address him in courteous and pleasing language, to receive him cheerfully, to intreat him to advance, to rise on his approach, to entertain him with exhilarating discourse, to attend assiduously by his side, to accompany him for a space when he departs, and to treat him with all civility and kindness during his stay; the observance of these nine rules shew an urbane disposition.

பொல்லாதனவாமபலபல தனைமகளேபோகவிடுவது
நல்லாறெனவேபுகலுவதிறபதுனைமையாமாற
சொல்லியதனில்நிறையாதுயர்தனிடத்தாயனமேயோடும
இல்லாறுடையோன்முதனிதாறறுதலிறறமாமே

ஆசாமகுணினமெம்படுதனைமையுமரியதானம
பேசியதனைமையினமுகியமுமபலபெறறியெலாம
ஓசையிலுல்விருதோமபுதல்மிதறகாவலுறுதாற
காசினிமறபல்கோடியறவகளுகாணடியனறுன

To eschew every thing which has a tendency to evil and to adhere to the right path, as declared in the scriptures, this is virtue; but superior to all that is therein declared is the due the entertainment of guests, with purity of mind, by the householder.

Hospitality is superior to every other quality pertaining to the four orders, to the fame obtained by the most courteous liberality, and to every species of renown:—" Behold," said he (Siven) " of all possible virtue on earth none is equal to this,"

PERUNDE'VANÀR BA'RADAM.

வருந்தியொருவனபானமறமிருவனவதாற
பொருந்தியகமன்மாந்துபோறறிவிருந்தேறறுத
தன்னுவியன்றன்தானுதவாளிலெறற
றின்னுரகேயிடம

மன்னுதருகதானுமதானையானு
நன்னுதநிடுவாகண்டெரபுனதிருந்த
இனனுமுகதானருளாதிமபொருளகள
தனனுறபயனுடோதான

When one cometh in distress to another, if he recieve him not cheerfully and respectfully as his guest, and assist him not according to his means, hell will be his certain abode.

The worthy confer benefits, with a face smiling like the opening flower and with sweet and pleasing words; but if wealth be given with a lowering and unpleasant countenance and without benevolent feelings, how can it profit the giver?

Note. This work, which is written in the species of verse called ஒருபோகு, is distinct from the one previously quoted, which is composed in quatrains of various measures called கலித்துறை. It is attributed to one of the Sangattàr, or Members of the ancient University of Madurei, and, with the exception of about a quarter part, is now lost.

ஆறுதனை னுடனவருமருசோனமாதனை
யூறுகொளடவிகதனையிரக்கொணடிடினை
சாறுதனனையினோரபிகதியதுளான
வறியகுயினடையாதுமறவே

May that station in Hell be mine which is merited by the cravens who abandon to distress and affliction women, of delightful converse, the companions of their way, or by the gluttons who eat by themselves while others hunger around them.

Note. Baraden the second son of Dasaraden imprecates this severe retribution on himself to satisfy Causali, that he was not privy to the practices of his mother Caicai against her son Rámen.

TANDALEIYAR-SADAGAM.

திருவிருகதகணடவியாரவளநாடழிவிலவாழகனைசெசுதிதுநலிலார
ஒருவிருநதாகிலுமின றியுணடபகறபகலாமொறசயவநத
பெருவிருநதகுபசாரஞசெயதனுபபியினலுமகபெரியோனது
வருவிருநதோடுணபதலலாலவிருநதினாதுணஞசோமருநதாகன

The worthy house-holders, who dwell in the country blessed by the sacred Tandeleiyàr (a title of Siven) consider the day in which they have no guest as no day: after having treated honorably and dismissed the respectable guest, who has visited them as a friend, they enquire anxiously for virtuous men to partake of their hospitality, for the food taken when no guest is present is poison.

TIRUVIL'EI-YA'DEL.

அருகினாருநதிசசெலவெருநதுகினருமாகுக
மிருநதினிதருகதாகிறபினனமுதடடுபபினனும
விருநதினாவரவுநோககிவிதமுதலாமெயயிலவீசி
வருநதினினகுணைகுமாசோருழவாபோலவாழகிறபார

After those who have eaten have departed and while their actual guests are eating pleasant meats, the truly hospitable again prepare food and stand looking for the coming of other guests, as the owner of one only plough, who hath sowed in his field all the seed he possesseth, standeth with a pale face looking anxiously to the sky for rain.

ARANERI-CHA'RAM.

அடடுணடுவாழவாரகடதிகளெனறானறும
அடடுணணுமாடதியுடையாரஅடடுண்

வாழ்வாரகுவாழ்வார்நிதெனறுணாதல
வீழ்வாரகுவீழ்வாரதில

Those who do not prepare food for themselves (religious persons) ought to be received as guests by the house-holders who do ; when house-holders receive other house-holders it may be said to resemble the falling assisting the falling.

NANNERI.

நலத்தகவாவான்றகழுகவுகாணடுனபுநீ
அலத்தகவாவாலழுகுபவலத்தர
திருதுதனிரகாடுதிநதென்றவவாநதமர

வருதுருசுழலகாலவர

The worthy shew by their smiling countenances their delight when visited by the good, but they are grieved by the presence of evil-doers; thus the Mango tree puts forth its buds when the south wind blows, but is vexed by the whirl-wind.

ELA'DI.

இனசாலினமாடுசியிடமினிதாணயாரயாரகுமம
வனசாறகவினதுவுபபாடெனமனசான
மூருதேயகுமூடுபோதிலிறநிலையகருமம
விருதேறபாரவினதெனரவினாகது

He, who, avoiding offensive speech, receiveth all with courtesy and supplieth them with lodging and pleasant food, O thou of soft speech, whose teeth are even as quills and pointed as thorns ! will receive the inmates of the sky as his delighted guests.

PAZHA-MOZHI.

நல்கூர்ந்தவர்க்குவளிவேண்டியாங்கு ஈர
செல்வியிருந்தாங்குசெல்வேண்டாவெனவே.
இறந்தவரசையுமவருந்தமருருவி
குறைகுறைப்படசொருகுடர்

The wealthy ought not to become the guests of those in narrow circumstances, for these suffer great distress by exceeding their means in entertaining them; thus, when even the thigh of a feeble bird is wounded, its bowels gush out.

A'CHA'RA-CO'VEI.

மூன்றுவகைத்தானைகாவீரமகிழ்பாய
இடங்கைகையாடுவலைவந்துமெய்பதவிசெனல்ஈக
கூடுறுதிசையுஞ்சிறப்பு

There are five kinds of civility, which, besides furnishing them with food, it is said should be offered to those who sojourn in thy house; namely, a smiling and courteous address, water for the feet, a stool, a mat, and a place for repose.

GOVINDA-SADAGAM.

சூழாதவனைழனஞ்சனபகபபுலைதெரிதாடைதுவெறும
பாழானசதததெருகினிநடுமணைபடதறிபுல்இர
தாழுதநடயிறவுகாணடோடததகாமகினிற
கூழரிஇயிதெயசுதானதகாவிநதனை

As the various kinds of bees neither touch, nor fly around the highly perfumed flower of the Chan'bagam, but, attracted by the scent of an humble weed in a deserted village, alight upon it; so, O Govinden, who art without beginning and without end! if a little porridge only be taken in the house of the worthy, who receive those connected in affection with them with undiminished friendship, it affordeth pleasure.

NOTE. The "*humble weed*" of the translation is the shrub called எருக்கு; it is a mean plant growing commonly among ruins and is thence used as the emblem of poverty. Criminals, when carried to execution, wore, as a mark of ignominy, a garland of its flowers.

NI'DI VEN'BA.

தென்புலந்தாரந்தெய்வமவிருந்துதானுண்டுவ
ினைபுறந்தந்நுண்டலிதாமே - அனிறந்
தங்கமைவனநிற்றவித்துண்ணாவிகாமீ
னெங்கருந்தினைறுறி

Sweet is his food to him who has satisfied the Manes, the Deity, his guest, and his relations; of him who void of affectionate feelings eateth by himself unaccompanied by worthy guests, the stork swallowing fish is a type.

CHINTA'MAN'I.

அடுதீரருவிகுனறத்தலைதுவயிரந்தானரு
குடுநீரயுரைதினவவாறகுபடைமறகுஞவெரூவா
விடுதீரவினவிகடதணபினவிழுதந்தகையரகளவாற
படடதுபருதிதுணபூரிபபாரமிசைபிலைபயனதற

மாசிதழிபகணமாசினனினனதுணிமூவின
உளசிதுனனமழுசியவாடையுடையாச
பெதிபபாவாயிசைசியலகையதெரிதிக
கூசிகூசினிறபரகொடுதுணடறியாதார

It is in the mountains, which abound in contending streams and there only that the diamond is poured; the water lily flowers only in the pool of deep waters and not on the dung-hill; hear, ye who have enquired, what I declare; they only are eminently worthy on the earth who eat after having distributed food to others.

They who give not food before they eat shall hereafter stand shrinking with fear, holding in their hands a potsherd, and entreating charity, while in the cold month of Másí they are clothed in a garment, formed of dirty rags, sewed together by thorns instead of needles.

ARA NERĪ DI'PAM.

கூருளாதவிழுநியமானபதிறருநதவிவ
யிருளாதபெருகுலிததுகஙிறைவனையதிதோனறுதலிந
திதருளாதருளிறூரநதுறுதசுமீகசூறுதலிம
பொருளாகவிருநதினளாபபோறறியவனபயனுகும

வளைவதளாயவழகுதலிமவரையறையிறபெருநெஞ்சு
மிளைறபாழுனமையுநினியனேவதுகரவதுவந
தளாதவிழுநியதவிபபடோநீணடுதலிம
வினைதுயிருநதினைநிகழவாமபுமபயனனேற

வளமையிற நிறுகுடியிற றிறததலுமவருநியுண
டிலைமகளுறாணின றியிராதுணடெயதுழலுவத்
மூனெவனறபாருருவுமிகடுனாதேதேயாதலுங
குளிகலுமவிருநினருகூடுயுணரூபயறலிம

வெறுமவினயிறறிறதலுமவெனடியதாமபறகமயுரு
சிறுமவினயிறநிதலெர்சேசெயதாழ்வற றிருபபதவு
மதுதாதிலுயினருயிலமருதயதுழலுவது
மூறுதிவெனவுதுவிருநதேயாமபாதபயனெற

To attain to the station (of Indren) the lord of the nine sources of immutable wealth, to be born a prince in an illustrious and exalted family, to be mounted on a well-trained Elephant, and to be raised to great glory by the voice of fame, are the high rewards of the munificent reception of guests.

The means of acting with liberality; to enjoy without deficiency and in the highest degree unbounded prosperity; to eat delicious meats and to attain to the diadem of the lord of pre-eminent and exhaustless wealth; these are the rewards for receiving guests with assiduous hospitality.

To be born in a mean and powerless family; to become emaciated by want and hardship at the tenderest age; to live in wretchedness by begging alms in the meanest manner; this is the retribution to those who eat without bestowing on guests even common herbs.

To be born in the house of poverty; to want even the necessaries of life; to live without employment in a small hut, infested by white ants; to wander idly about attached to neither of the six occupations; this is their retribution who deem not the hospitable reception of guests the chief duty of life.

NOTE. The nine sources of wealth possessed by the King of heaven are five species of *omniferent* trees; namely, மந்தாரம *Mandáram* சந்தானம *Sandánam* அரிசந்தனம *Harischandanam* பாரிசாதம் *Párijátam* and கற்பகம், *Carpacam*; the Cow, காமதேனு, *Cámadhénu*, the conch சங்கநிதி *Sancanidhi* and the flower பதமநிதி *Padmanidhi*.

CHAP. X.

இனியவைகூறல்

On Courtesy.

This title is composed of இனியவை the plural of இனிது *that which is sweet or pleasant* and கூறல் *to speak*, and might therefore be rendered more strictly, *On affability.*

I.

இனசொலாலீரமவள இபபடிநில்வாஞ
சேமபொருளகணடாரவாயசசொல (க)

Fair are the words of those, but void of guile,
Who know that sterner virtue should be joined,
To mild affection.

"Fair are the words of those" &c.—From the *first virtue* of domestic life, which consists in cherishing the social affections, and is usually expressed in our language by the comprehensive phrase *good nature*, that which may be called either affability, courtesy, civility, urbanity, or politeness proceeds as an effect from it's generating cause, and is essentially necessary to the right discharge of the *first duty* inculcated by the Indian moralist in the preceding Chapter. For a cold observance of the forms of hospitality, without that kindness of manner and cheerfulness of temper, from which social intercourse derives all it's zest, is justly considered as destructive of it's most essential quality, and as depriving the act of it's beneficial effects on the relations of this life and the expectations of the next.

It is extraordinary that in so opulent a language as the Greek, no term should have been found to express this virtue. Aristotle, on whose authority this fact rests, describes it as the intermediate habit between flattery and moroseness, between that disposition which inclines the feeble minded in all cases to sacrifice their own opinions in deference to others, and that by which men are excited to contend for the mere sake of contention. In all modern languages

the idea is conveyed by many synonimes of various derivation and shades of meaning; but in no case liable to be confounded with either of the extremes, servility or rudeness: five of them in frequent use in our own tongue, I have accumulated with ease in the preceding paragraph and might have added to the number. The Tamil, the genius of which is to hint rather than to define the signification of it's words, selects generally a single idea to indicate a class or series; and the author accordingly comprehends under a phrase, expressive of their principle characterestic, இனசொல் or இன்சகூறு *pleasing speech* the several modifications of the primary notion conveyed by affability courtesy, and similar terms. The Sanscrit, the genius of which, on the contrary, is to assign distinct names to every possible operation of the mind, expresses the variations of the leading notion, by many correlative terms: thus சிருஷ்டாசாரம், from சிரம் *the mind*, and a derivative from சர் *do, make, act*, means a *state of mind predisposed to courteous acts* & urbanity:—ஸுப்ரலாபம், from லப் *speak* combined with the particle ஸு *well*, and the inseperable proposition ப்ர equivalent, to the Greek περι and Latin *per*, signifies affability; and ஸுஹ்ருத்பாவம் from the same root with ஸுஹ்ருத் *true, good, courteous intercourse, mutual civility*; while உபஸர்பணம் and ஸுஸ்வாகதம், the first from ஸர்ப் *move*, with a proposition indicating proximity and the second from ஸு in composition with ஸ்வ, are applicable to active civility, meaning *courteous conduct, polite attention*. All these are nearly synonymous in common use, unless a distinction founded on their proper meaning be intended, and signify neither more nor less than the preceding Tamil phrases; for in general language it is obviously indifferent whether the direct allusion be to the disposition of the mind or to the expression of it by word or gesture: hence it is optional to say ஸுசிருஷ்டாசரதி or ஸுஹ்ருத்பாவயதே or உபஸர்பணமாசரதி *he conducts himself politely*.

The Grecian moralist, whose meaning, like that of the author of this work, is some times obscured by the severity and terseness of his style, in treating on this nameless virtue, *seems* to make a distinction between the demonstrations of courtesy and friendship, because the latter are dictated by affection, the former not. This distinction would hardly be admitted by the Indian moralists, but it is no doubt founded in nature; for courtesy does not necessarily include any special affection towards it's object. Considered however, as an habitual *virtue* this theory of it's origin must be omitted, as it cannot be denied that it proceeds from affection in the abstract, from that tone of general kindness which the mind acquires by a just notion of right and wrong, the outward expression of which is complaisance and attention to others. Even the counterfeit forms of these, though in themselves unsubstantial ceremonies, have their source in the benevolent feelings by which social order is cemented; for those who possess them not are thus obliged, in outward expression at least, to imitate those who do.

" Sterner "—" mild "—these epithets are not in the original and perhaps are not required to complete the sense; but they do not impede it and are necessary to complete the measure of the verse.

இன *sweet, pleasant*, the root used adjectively for இனிய.—சொல் *the words*.—ஆல் an expletive particle.—ஈகை *an affectionate temper*; this

lit. signifies *coolness*, but all terms having this sense are by the Tamil writers used figuratively to express *amenity of disposition*, in contradistinction to வெம்மை *heat* and similar terms which signify *severity, harshness*.—அவை இ, *united to*; a contraction from அளாவிய a part. from அளாவல் *to be united*.—பயனில, lit. *chaff*, here *deceit, fraud*.—இல் *without*; lit. *nonexistent things*, being the 3 pers. plu. neu. of the negative defective இல.—ஆம, contracted from ஆகும, *which are*; the fu. part. of ஆதல்.—நோமபொருள *virtue*; the terms forming this compound are நோம *red, bright, beautiful*, and பொருள *a thing, wealth*.—காண்பார் *of those who perceive*; the pron-part. masc. plu. of the past tense of காண்தல் *to see*, the nom. being used for the gen.—வாய *of the mouth*; the nom. for the gen.—சொல் *the words*; the nom. governing the sub. v. understood which governs சொல் in the first line.

II.

வியன்மாஞாலத்தினன்றே
முகன்மாந்தினசொலெனுகபயனே (உ)

Though bounty may rejoice the heart, yet words,
Of courtesy, which dress the face in smiles,
Will more avail.

In so much as national courtesy is indicated by idiomatic expression, the Indian tongues exceed beyond comparison those of Europe in minuteness of distinction and strength of hyperbole. The inhabitants of Java, which island was at an early period colonized from Southern India, have it seems, created two separate dialects, one of which in common conversation is used by the superior and the other by the inferior; the Tamil does not go this length, the distinction being chiefly confined to the terminations of the verbs and pronouns. The highest expression of courteous adulation in the language is

தேவீர, dévarîr, which is the Sanscrit term தேவ Dévah god conjugated in the second person plural, and literally signifies *ye Gods*; it is equivalent to your Majesty.—தாகுகள்வரகள is scarcely inferior; it is composed of plurals of தான *himself, ipse*, and அவன *he, that man* and is equivalent to your highness. From these there are several descents through தாகுகள, *themselves, your excellency*, கீகுகள *your lordship*, தாம *themselves, your honour* and கீர *you*, to the simple கீ *thou*. This honorific mode of speech, is common, also, to the first and third person; I do not know whether a Tamil prince ever indulged himself in the use of the term நதவோம *we gods*, though the expression is grammatical; but நாகுகள for நான *I*, and அவரகள for அவன *he* are used to make superior distinction, while நாம *we* and அவர *they* are often presumptuously or courteously employed, when difference of rank is scarcely apparent. In direct addresses it is considered respectful to use the vocative of the title appropriated to the caste of the person spoken to, either in the singular or plural as செட்டி or செட்டியாரே O Merchant, முதலி or முதலியாரே O Cultivator. அயா from அயன *father* is often prefixed, as நகரும்ய யாராசாவே *here Sir, O King!* and it is used commonly as the English *Sir!* to superiors and equals; when it is intended to express great inferiority or contempt, the words அடா mas. and அடி fem. or more correctly எடா

mas. and ஏடி, fem. are employed and are equivolent to *Sirrah! Hussy!—Slave! wretch!* To fail in the proper use of the honorific distinctions, when really due, is considered a sign either of clownish ignorance or of offensive ill manners; the expression சரியான முறையான முடை is nearly equivalent to the French *tutoyer*, to which we have no corresponding phrase in English, as at present the distinction does not exist in practice, though there was a period in our history when *to thee and thou* a person unadvisedly was the certain forérunner of strife. It must be observed that, like the English, the Tamil always uses in addresses to the Deity the simple second person singular, and that in the high dialect, among the more ancient writers especially, but few instances occur of the licence I have noticed; one of these cited in the R. C. J. Beschi's grammar De Elegantiori Linguæ Tamulicæ Dialecto, I shall here notice.

This instance occurs in one of the ancient works, the Chintáman'i, where the honorific is used to express the excess of joy with which the heart of a mother is overwhelmed by the unexpected recovery of a long-lost and only son. The Queen Vijeiyei, the mother of Sivagen, the hero of the poem, was forced to fly, while far gone with child of him, from the field of battle in which the king her husband, Satchanden, was slain by his rebellious minister, and was overtaken by the pains of labor in a burning ground. Here she was compelled to abandon her new born infant, who was found and brought up by a man of the Vaisya cast. The mother took refuge with a society of

holy virgins (மாதவமாதரீர் *women strictly devoted*, they are peculiar to the Jaina sect) in the wilderness, where she was discovered at length by her son, after he had arrived at a mature age and

had acquired great renown by many glorious atchievemenis ; on this occasion she thus addresses him.

வாடுதற் றருகுசி றனவின்வாளமர்கதுங்கதுக
காடுகந்துமலைமகீதகயததியெறகொணவந்திர

சேடுளமபருதிமரபிறவேகசாமிகீசே
தூடுரகருணடுசதாமனாயடுதேவவெனறுனை

You are *come to see me, miserable woman, who forsook in the battle of swords the king mighty in arms and abandoned you also, in the field of the dead, O my lord Sivagen, whose breast equaleth in beauty the newly risen sun, not without pain to your feet, tinted with the bright color of which the red Lotus hath deeply drunk. In this verse* சுவாமிகீர *is the vocative of* சுவாமி Lord *conjugated as an appellative in the second person plural, in which form occur the verb* வந்திர you have come *and the pronoun* உமனை you.

அகன *the mind.*—அமரகதது *rejoicing;* the ger. of அமரதல் *to be in concord with, to calm.*—ஈதலின *than giving;* the verbal in அ in the 5th or 2nd abl. case, here implying comparison.—எனறு *is certainly more excellent;* the particle ஏ gives this word an emphatic, and the preceding ablative in இன் a comparative meaning.—முகன *the face.*—அமரகது rejoicing.—இன் *pleasant.*—சொலன *a speaker;* an appel. from சொல்

speech.—ஆக *to become.*—ஒபறின *if he obtain;* the subj. of ஒபறல *to get, obtain.* The sentence, constituting the second verse of this couplet, governs as a nom. the subs. v. understood, by which the term ending the preceding verse, கணது, is governed.

Note. The latin commentator though he has rendered the gerund அமரகது in both places properly *rejoicing*, unaccountably reads both here and in the couplet ranked as second in the preceding chapter மரகது and states it to be used for மலரகது the ger. of மலரதல *to bloom, flower.* I can find no authority whatever for this reading.

III.

பிணிவகடயனினசொலலனதிலொருவற

கணியலலமறறபபீற

(நி)

The grace of fair humility, the grace
Of courteous words, do all far more adorn

Than do all other

ornament.

பணிவு *of humility.*—உடையன *the possessor.*—இன் *pleasant.*—சொல்லின *a speaker.*—ஆதல *the becoming*; the verbal in régimen with the preceding noms. உடையன and சொல்லின and governing the subs. v. understood.—ஒருவற்கு *to any one*; the dat. sing. of ஒருவன *one person*, from ஒரு the radical form of ஒன்று *one*: in the plu. this word always has the meaning here given to the sing. namely, *some out of a number, any*, and, with the determinative உம், *all.*—அணி is an *ornament*: the nom. governed by the subs. v..—அல்ல *are not*; the 3rd pers. neu. plu. of அல் *it is not*, governing the ac. plu. of அணி understood.—மற்று an expletive.—பிற *other things*; the 3rd pers. neu. plu. of the appel. பிறன.

IV

இனசொலினதீனறலகாணபானவனகெ
லோ

வனசொலவழங்குவது (கூ)

O, wherefore useth he discourteous words,
Who knows full well the sweets of courteous speech.

"The sweets of courteous speech"—The following illustration of this couplet is from a work called Sivasiva Ven'bà, (சிவசிவவெண்பா) resembling the Magà-nídi Súl'áman'i (see page 139), except that the examples, being in verse are dressed in more laconic and pithy terms, and that citations from the originals, whence they are borrowed, are added. The whole story of the attempt of Rávan'en, the giant king of Lancà, to overturn by the force of his single arm the mountain Caílásam, which supports the heaven and throne of Siven, may be seen in the 6th Section, ராவணனையடுததபடலம, of the prose translation of the Uttara Rámàyan'am into Tamil by Chidambala Pan'dáram.

SIVASIVA VEN'BA

மணபா

குணமறுததனினசாறகொடுருவினவாருதியை
மெனமறுததினபுறுணசிவசிவா னனறுதத
இனசெவினிதின நல்காணபாமெனவனகாதலை

வனசெல்வழலகுவது - என்றருறடகுனா

பிறாகூறியவினசாற றனகினபமபயததலியலுபவிதத்திறின றவ
னதுறபெபிறரமாடுவன செலவுசெலவ தனன பயனருதியெ
னறவாறு.

இதறுபமாணமாமாயணவுதற்காணடதிவிரவணனகயிலாயதி
தையடுததவிடதில.

புதுமொழி

செருகணிணமவியெடுததவனமணிமுடிசிதற
நெருகணிணதுபொறுதுபாதலதினிடனடுநா
ளிருகருகாவிலிவிருகமெனுமினசாவினறெனு
ளருகணினவனிவணழுயவரமலாமுதவ

சகடமுருவியிற றிரிபிறபபிசவிபபமுறிவுறறதபபி
பகடியுறுவலகருஙகாகமிலகெறைபதிபபிலவனாடுமன
முகடொனறுபடபமெலிகருகயிலிகஙிமுரிபபனெவ
துகடுகெபடகெழுதறதனமிசதவரதுறுகழுறவு

மறறதுவரமறுதெழுமடகொடிநடுகெழுமனதறிவிலையாப
பினறுசடைமுடிகடவுளபொறறிருவடிபபெருவிறறலையி
னெறுகினவழுதடிவுடறபொறறபறறபபடிருதரகணிறவறுவ
கறுதறவருவதறிறுமறகெருமனதனமவருவிகெதறறுண

அபபடியிருகருமவதரதறிறுதரவதுகொனறிரகோம

அவவழியவறுமபாடவனமடிபுநதவினைதறுகொணடு
மூவயிலையுடெமாளமுனறனைகடிகொடியாணடு
மெவவலைபபடையுமவெலறுமதிரவாளுரிநதான
பொயவலைகிருதனபெறறுவிடைகொணடுபோகறறுணு

STANZA.

The lifter of the mountain (Rávan'en) by the use of pleasing words having entered the sea of divine favor, obtained happiness, O Siva! O Siva! HOW then IS IT THAT HE WHO FEELS THAT COURTEOUS SPEECH, when united with virtue, GIVETH PLEASURE CAN USE DISCOURTEOUS WORDS?

COMMENT ON THE COUPLET.

While a man enjoyeth the pleasure caused by courteous words used by others towards himself, what profit can he obtain by neglecting this feeling and using discourteous words towards others?

EXAMPLE.

The example for this couplet is from the last book of the Irámàyan'am where Rávan'en lifts up the mountain Caildyam.

ORIGINAL STANZA.

When with fury he lifted up the mountain, he (Siven) pressed him down and scattered around the fragments of his crown enchased with jewels; unable to endure this he sank to the infernal regions, but, when he had long remained there, he melted the heart of the God by the sweet and conciliatory strains of the Irucceu (Ric Védam) and obtained from him every boon he desired.

STANZAS FROM THE RA'MA'YAN'AM.

When he who is not subject to mortal birth, which resolves like the wheel of a chariot (the divine bull of Siven), cursed him the pitiless giant, regarding it only as the vain word of an angry devotee, he resolved to break in pieces the mountain Cayileigiri, which prevented his chariot from ascending to it's top, where evil never comes; he suddenly lifted it up, therefore, intending to reduce it to powder, and terrified all those then engaged in devotion on it's summit.

The god, who bears the new moon as the crown of his twisted hair, perceiving that the devotees were reeling in confusion, and that Párvati, that tender vine, trembled with alarm, pressed down the mountain with sudden and irresistible force, by the point of the great-toe of his sacred foot, shining like gold; the body of the sovereign of giants staggered under his load and, he whose mind was blacker than his outward form, cried aloud with fear.

While in this predicament, Nárader came to him and according to his advice.

While he was thus singing (the Ric Védam), Aren delighted embraced him, bestowed upon him the dominion of the three worlds for thirty five million of years, and gave him the enchanted weapons by which every kind of foe may be overcome; the giant having received these favors was permitted to depart.

இன்சொல் *by pleasant words.*—இனிது *the sweetness, pleasantness.*—எனல் *that is caused.*—காண்பான் *he who sees.*—எவன்கொல் *wherefore*; the first term is here used for என *why* and the last may be accounted either an interrogative or expletive particle.—வன்சொல் *hard words*, the first term is used for வலிய *strong, hard.*—வழங்குவது *are they used*, or *spoken*; வழங்கல் means both *to practice* and *to speak.*

V.

இனியவுள வாகவினை தகூறல்

கனியிருப பகாக்காய கவர்ந்தற் றால்

(ய)

Discourteous speech when courteous may be used,
Is like the sickly appetite, which culls

Fruit immature, leaving the ripe untouched.

இனிய *pleasant words*, the latter term being understood; the 3rd pers. plu. of the appel root இன் *sweet.*—உள் *things that are present*; the same from the def. or appel. root உள் *be.*—ஆக *when they become*; the inf. of ஆகுதல். lit. construction—*when sweet words have become things present.*—இனாத *unpleasant words*; the 3rd pers, neu. neg. of இன்.—கூறல் *the speaking.*—கனி *ripe fruit.*—இருப்ப *when there is*; the inf. of இருத்தல்.—காய *unripe fruit.*—கவர்தல் *eating.*—அற்று *is like.*

ILLUSTRATIONS:

NA'LADI-NA'NURU.

பெறுவதான றினை றியுமதெ றருனெபோலக
கறுவுகொனறீடல்ராதாரமாடுகறுவிறற
கோதறினாகூறறியுனாடாகுறீயனைகது
நாதறுன னுநலிசுவிறாதது.

கண்மலிநனாட்கணனின றருவர

குணதனயுடையதகாதாறகுனனழுகக
குறறமுறைழனறுகூறுஞிறியவரகடை
ஒகறருியுணறதாக

If a fool, when angry with others without any cause for anger, like one who supposes he hath made an acquisition, without having in reality obtained any thing, bewildered by passion, cannot crowd together abusive words, his tongue tingles all over.

O Lord of the country covered by mountains! although it may be difficult to extol the good qualities of persons before their faces, of what are the tongues of those wretches made, who, standing in their presence, declare their faults for the purpose of destroying their reputation?

RA'MA'YAN'AM.

புகையுடைதெனனிலனறுபொருளெவகெனறுனனு
கிகையுடைதுலகநூலொகிநயமுமவெணடறபாறுறற
பகையுடைசிநதையாரகுமபயறுமபணிறநீர
நகையுடைமுகதனதையாஞ்சின னுரைநவி றிநாவால

Wheresoever smoke is there fire burstcth forth; know, also, that wheresoever the world is there is sin, and hence the assistance of the sacred writers is especially necessary; let thy conduct, therefore, towards those who are at enmity with thee be ever meritorious, shew to them a smiling countenance, and let thy tongue speak to them pleasant words.

BA'RADAM.

சுதெதணுகுணருசாதநதுவாகதன்ாற
சுதநினெசாலாகதாயமைசூடுமோ

சித்தமிவ்று

ரோவ்றுசெயனகெடும

நிதஙிறதஙிஞொகங்னசொடிறருடமா

Have any but those who were truly virtuous ever been endowed with courtesy in it's purity? hath courteous speech ever belonged to those whose thoughts, whose words, and whose actions were at variance?

NI'DI-NERI VEL'ACCAM.

கணெணுகருமபாநனகுமுகடமநானமலரா
ஹினமொழிஹினவாயனுமடியநிகனியாமவணனம்

பலமாநலங்கனிநதபணபுடையாரன்ற
சவியாதகறபதரு

A kind glance of the eye is the bud; a smiling face the opening flower: truth, graced by courteous words, the sweet fruit; and the generous are the immoveable and wealth giving tree, which produceth liberality with other great and various benefits.

PAZHA-MOZHI.

புனசொலிநனசொலிமபாயினதுனரகிறபார
வனசொலயழியராயவாழதலுணடாடமா
புனசொலிடரபடுபபதலொலொருவஙிா
யினசொலிடரபடுபபதில

When the nature of bad words and good words is truly considered, will those who use hard words ever be found to prosper? good words have never been the cause of sorrow, though bad words often have.

E'LA'DI.

சதைவுனாயானசெறறமுனாயானசிலல

நியலபுனாயானினமுனாயான்னசுவாரகுக
கூடுவதீவாவணகுகொவனவுதொறுசெவவாயாய
காடுவரவினதொர்நயநது

The inmates of the sky behold with delight, O thou whose voseate lips resemble the fruit of the Cóvei! him, who according to his means, is liberal to those united to him in affection, and neither speaketh slanderous words, nor words of unpleasant tendency, nor angry words, nor malicious words.

NANN'ERI

இனசாஎனை றியிருகீரவியலுலகம

வனசாளமென றுமகிழாதுப

ரனசு.

யதிரவுலசயலபோகுகாதழறகதாறறணனென

கதாவரவாறபோகுருகடல

The world within the bounds of the ocean are delighted with pleasant words but never with those that give pain, O thou who resoundest with the noise of golden rings! the sea is not raised by the burning rays of the sun, but by the appearance of the cool-beamed moon.

SIRUPANJA-MU'LAM.

இனசாளருகுகிவளையியலபிலவ்
வனசாளருகுமபகைமமனமனசாவின
ஆயவிமாருளவவருஞுமனதான
ஸ்விலலாஷ்டாயவிடும

Amity proceeds from courteous speech, and enmity from the rude words of the worthless; by studiously employing soft words universal benevolence is produced, and the mind in which this benevolence exists will attain to

endless bliss.

TAN DALEIYA'R-MA'LEI.

பொறகுடையும்பொறத்தியும்பாறபணியுவகொடுப பதினனபொ
ருளாமவன றும
நறகமலமுகமலரதியுபசாரமகனினசொனடகதாலினற
கறகனையுமாதிபாகதனடவிபாரவனகாடமறகருமபினமெயகத
சறகராயினபகதவிலெகனமாறிபெயதுவிடுகதனமைதானென

Consider not the gift of a golden umbrella, or of clothes or jewelry, ornamented with gold, as bestowing real wealth, unless the countenance bloom with pleasure like the fresh lotos, and civility and courtesy be maintained; then indeed it resembleth a shower of honey falling on a shed formed of sugar cane and filled with sugar, in the country blessed by thee O Tandaleiyar! who ever keepest by thy side the goddess whose speech would soften a rock of black stone.

ARANERI-DI'PAM.

ஞனியாரயோதுதலுமொனனமமறவாமற
றெளனியராயகுகெடபதுவுடகெடலவறனறபயிறாகுணாதது
கொளனறபாடுடனமையுகூறுசொலினனையுயு
களமகனறினசொலவிகுகாதவரதமபயனனறெ

ஊனனிலாவுறுபபணமவுறுதூயமை
யுடனகமையுகாவி
நதாபவினனமயுகனனிமைபுதிரா

வானகத்துவகதிராயமதிழந்துவீ
றறிருடபத்துவந்
தெனனவினசொனமாநிதுவருகுமபோழிவதீம

அருளுடனமயாவரகுமனாகுமகனொமம
பொருளுடனபாயப்பாதுவகிருரபிரிவினமம
தெருளுடனதெதொளிகளவிடதலவருதிணவனபபு

மருளமாதவினசாலவினமடயனனற
றறஉரா

உளருளராதாருதுமுறுதுயமையினமையு
மெளளறபாடுதிதாழிவசயது
தீருதிதுடோனறுதுயு
மெளளறபாடுனமயுகுருசொறுதுந
தளளரியவினசொலிதாகதடயனனெற

To study with intelligence and without forgetting what he has learned ;

to listen with a clear understanding to his teacher ; to obtain honor by teaching that which he has heard to others ; to speak no offensive words ; these are the fruits they will obtain in a future life who observed a courteous address abstracted from all evil.

A form without defect, a mind of perfect purity, a foot which toucheth not the ground, an eye which winketh not, and a glorious and a triumphant station, equal to that of the heavenly thunderer, will be poured forth like a shower on those who have addicted themselves to pour forth courteous words flowing like honey even to persons of low estate.

Kindness towards all, attachment to princes, wealth, freedom from deception and from the interruption of friendship, intelligence, and strength, and beauty bright with the glorious rays of renown; these the wise say will all be conferred hereafter by affability, which proceedeth from benevolence.

To act without due reflection; to be void of true purity of mind; to be employed in an infamous occupation; to be born in a low cast; to be without honor; to speak that which should not be spoken; this will be the retribution to those by whom courtesy is not maintained.

Note. This is a composition of the Jainer.—The works which have been or may be thus noticed are those which especially regard the tenets of this sect, and the study of which therefore is confined to those belonging to it; not those which, although written by them, as the Chintáman'i, are known to the learned of all denominations.

CHAP. XI.

ஒசியாஉனவியறிதல் On gratitude.

This title is compounded of ஒசிய the root of ஒசியதல் *to do*, used as a past participle, உனறி from நல் *good, a benefit* and அறிதல் *to know, recognize.*

I.

ஒசியாமறஒசியதவ்வதவிகதுணைவியகழும
வானகழுமமாறறலரிது (க)

Though earth and heaven could in return be given,
A benefit received when none was due
They would not recompence.

"Though earth and heaven"&c.—The virtues spring from virtues and are corroborated by the duties of life. Hence from a kind and affectionate disposition proceeds courtesy, and when the latter graces the substantial benefits of hospitality, gratitude must necessarily be produced. This is indeed only one source of this virtue; but in times of primeval simplicity it was that from which it most frequently proceeded, and the author has accordingly arranged his work in the order here indicated.

"When none was due"—is expressed in the original by the negative participle of the verb to do, ஒசியாமல் meaning *none having been done;* the act arising entirely from disinterested motives, no benefit having been previously conferred by the receiver. Parimél-azhager notices another reading of this verse—ஒசியாணமஒசியதவ்வதவியென துபாடுமாதிமறிதுதவுமா டாதவிடதுஒசியதவ்வதவியென துணைபபாருமுளா There are those who declare another reading of this verse, putting the negative verbal instead of the gerund in the first verse, and interpreting it to mean—*a benefit done when no return can be made to it*—he prefers, however, the gerund as the better reading which I have preserved.

The following extract from the Siva-Sivà Venbà contains the example adduced in that work in illustration of this Couplet.

SIVA SIVA VEN B.A.

பூடணமதுபோலவீடணனுமறதுபான்மைவிலைறறனனறி
தெடமுடியாதுதெவிவரிவாகாடமிலிர
செயயாமறசெயதவுதவிகுணவயகமும

வானகமுமாறறறலரிது

- என்றகுறடகுனா

தனகருமனேரருதவிசெயயாதிருகமைவாருவன பிறரகுசசெயதவுத
விகு மணணுலகுமவினனுகுவகமோறுகு கொடுத்தாலு மொததலரி
தெனறவாறு. இதறகுபிரமனை பிராமாயணதது - இராவணைவர
லவீடணன மெலனுபபின வேலவருமபோதிலகுமனைமாரபிலைற

றவிடம

புதுமொழி

ஆககேனவியதிவினவிடன னுயிரதியா
தொகைமூறறதையிகருவனமார்பிஞ்செறனை
பூகருமாறறரைடாதவரகுறுதியரபோகத
தரகருனை றியையாவதேயானவயிறறுருபபார

இராமாயணம்

மூனஞ்ஞாலமெபினனுறகோவினைமுடிதி
னனிவியான துயிலகதுவனெனவுரைசோரா
மின னுமதவிவிஞ்ஞிணைவரணை புனைதிரகப
பொனனினமார்பிலடேயறறனனமுதுகிடபோக

இனவகிகோகனியையுயிராகவருதுகுறற
வனதிதமடைநதோரதாஞமன னுயிரகொடுகுமவனமை
துனியபெருகுகவாயசெனனதுணிநதாமெனறு
வெனியதன றுசெயதறகுபபதியாகுமனறே

புறவெனறினபாருடழுனயாகைபுனனுறவிநதபுதி
னறவனுமையினவிஞ்ஞிரகினபபானினற
பிறவிசெயுபபதினனெபேருளானமெனபார
கறனையுகனறுமொபபாரதமகுடாகனிலெனனை

STANZA.

No search can discover a greater act of kindness than that of him who received as an ornament into his own breast the spear flung at Vidan'en O Siva! Sivá! for HEAVEN AND EARTH CANNOT BE COMPARED TO A BENEFIT CONFERRED, without expectation of reward, WHEN NO PREVIOUS BENEFIT HAS BEEN CONFERRED.

COMMENT.

If heaven and earth were given in exchange for a benefit which one has done to others, without any benefit having been previously conferred on him

by them, they would not equal it This is the meaning. There is an example of this in the Rámáyan'am when Leccuman'en receives in his breast the spear sent by Rávanéswaren against (his brother) Vibidan'en.

ORIGINAL VERSE.

Leccuwen, being touched by compassion, prevented the spear thrown by the Giant from destroying the life of Vid'an'en and received it in his own breast: who can estimate the value of the benefit, when those who possess the power of protection ward off the afflictions which those under their safeguard would otherwise suffer?

RA'MA'YAN'AM.

Swift as the wind he left those who were in front behind him and, saying "I will ward it from thee," while the gods beholding that spear of lightning covered their eyes from pity, he received the weapon in his golden breast, so that it passed out at his back.

Beholding his brother, "O Lord," said Rámen, the courage which gives up life to protect those who rely on them is a distinguishing trait of the Rágava race, O thou adorned by a garland of Tulasi! thou hast dared to do this, but, though it be an act worthy of thee, it is not peculiar to thee.

Even he, the divinely virtuous, who for the sake of a dove slashed his body until it became one wound, was not equal to thee; what other thing remains there then to be spoken of (in the way of comparison)? those who are justly called benevolent, when they behold the affliction of their friends, are like the cow and her calf.

The story alluded to in the last verse is told in various works and in various ways; one is of a King who, to protect a dove which took refuge in his bosom from the fury of a hawk, gave the latter the flesh of his own body as her ransom. Párvati was the dove and Siva was the hawk who had assumed these forms to try the nature of this Prince.

It is supposed to be referred to in the second verse of the preceding Chapter (not translated), which is—அனபிலாரெலும்தமக்குரியரன்பு டையரெனபுரிந்தார்பிறர்க்கு *Those void of affection belong wholly to themselves, but even the bones of the affectionate belong to others*—and Víramámuni in the Témbávani thus applies it, borrowing the introductory word from this couplet.

அனபுடையரெனபுமிந்துளிபயாதனயிரா
டெனபுடையதமயலிலாரியநணவெனபானயாரெ
யாநணவெனறவருயிர்கருமவுணவுகீடமுயிரவண
டெயநணைதாமுணைன்றாநதீயலிலாரெவரியாரோ

The affectionate will cut out their bones and bestow them on the objects of their affection; but who is he who hath given with his life, his bones and his

whole body to be eaten? who but thou (O Christ!) who here beggedst food for thy subsistence, though thou nourishest all living with abundant food of every kind.

செயயாமல் *not having been done*, i. e. any previous benefit; this term the neg. ger. of செயதல், is here used absolutely, உதவி being understood; the inf. of the affirmative verb is used with this meaning, which is the same as that of the ablative absolute of the Latin, but the neg. having no inf. the ger. is substituted for it.—செயத *which has been done*; the past. part. of the same verb.—உதவிகு *to a benefit*: the dat. governed by அரிது.—யையகமும *of the earth*; composed of யை *the earth* and அகம *the interior*, quasi *all within the earth, the whole earth*.—வானகமும *and heaven*; a compound, similar to the preceding from வான heaven and அகம. These terms united by the particle உம repeated are joint noms. of the following verbal.—மாறறல் *the comparison*; the verbal in ல from the root மாறு *change*.—அரிது *is impossible*: 3d pers. sing. neu. from the root அரு difficult.

II.

திவின தது வின நன றி செயி னிம

பவின தது வின யாக கொள வரபய ன றிவார

Small as a grain of millet (சு)
Though it be, large as the towering palm
A benefit to grateful eyes appears.

"Small as a grain of millet" &c.—There is a verse in the Náladinánúru nearly similar to this; it occurs in the Chapter *On meanness*, கீழ்மை, which the authors not improperly consider as one of the characteristicks of ingratitude.

"Large as the towering palm a benefit to grateful eyes appears"—Certain European writers, careless in their censures and slightly acquainted with the construction of the Indian tongues, have chosen to say, and others, equally careless and more ignorant, have chosen to repeat, that the Hindus have not in their language any word corresponding with *gratitude;* the inference from which they intend should be that the *idea* is unknown among them. To this calumny let this chapter of Tiruválluver and the accompaniments to it be the answer, as in it the idea will be found to be expressed in many varying modes.

The charge of misrepresentation it may be attempted, however, to rebut by asserting that the idea cannot be expressed by any one word, compounds being always used to convey it; this is true, and it is true, also, that it is the genius of the Tamil and other Indian languages so to express all abstract ideas, those even, in preference, for which they have simple terms. Thus in Tamil this idea is also expressed by the compound நன்றிமறவாமை, the last member of which is the negative noun of action from மறத்தல் to *forget*, and ingratitude by the same in the affirmative, நன்றிமறத்தல்; so in Telugu మేలుమరవనివాడు, of the same derivation, signifies *a grateful man;* in sanscrit ப்ரதிபந்நः from the intensitive ப்ரதி and the root பத் *exchange* and உபகாரிபந்நः formed by the conjunction of the upasarga உப *again* with உபகாரः *a benefit*, are terms differing in derivation from the preceding, but both meaning *gratitude;* while, of the compounds குதஜ்ஞः from குதம் *an act* and ஜ்ஞः *he who knows, recognizes*, and குதக்நः from the same and க்நः *a slayer; murderer*, the first signifies a *grateful* and the second are *ungrateful* man.

பனையளவினதாவதனருவாசானேரளவினையவினது
தினையளவுசெயினுமிலகுகருதிநனறுடை

நனறிலநனறறிவாரமாடடு.

If the virtuous have received a favor as small as a grain of millet they will consider it as large as a palm-tree; but if a favor as large as a palm, O king of the Country washed by sparkling waves! be conferred on the ungrateful, it will produce no benefit.

தினை *millet, a grain of millet.*—துனை *quantity.*—நனறி *a benefit*:—these three terms constitute a compound, of which the intermediate member is united to the first by உவமைதொகாதொடரெழுமாழி, a word signifying similitude being suppressed, and with the last by

குணதொகாதொடரெழுமாழி, the termination or sign of the adjective being suppressed: these being supplied the sentence stands thus—

தினையைபோலதுனைய or துனையானநனறி.—செயினும *although it be done*; the subj. of செயதல் united with the particle உம and governed by the preceding nom. .—பனை *a palm or palmyra tree.*—துனை *quantity.* The

construction of these terms is the same as of those to

which they rhyme.—ஆ abbreviation of ஆக *to be:* the inf. of ஆதல்.—கொளவர *they consider;* the 3d. person plu. masc. of கொளுதல் *to take;* எணணி the ger. of எணணல் *to think* may be here supplied to complete the meaning, which is equivalent to the familiar English expression, *I take it to be so, or, I think so.*—பயன *fruit, profit.*—தெரிவர *they who know;* the 3d. pers. plu. masc. of தெரிதல், governing the preceding neu. term in the nom. for the ac. or more appropriately, according to the expression of Tamil grammar, forming with it the compound called இரண்டாம்வேற்றுமைத்தொகை, the sign of the ac. case being suppressed.

Note. The construction assigned in the preceding couplet to செயயாமல் and செயத, and to செயின in this, gives them a passive sense, which the verbal forms denominated பெயரெசசம and விணையெசசம by the Tamil grammarians, including parts. gers. and infs., must frequently take when rendered into English; but these terms are in truth under regimen with a nom. understood, which is the real agent of the act, and governs as actives, the term by which the subject is expressed and by which, as passives, they are apparently governed. In the first couplet the agent of the act *to do* is *person*, and the subject *benefit*; the nom. ஒருவன, therefore, should be understood both before செயயாமல் and செயத, and in the first line of this Couplet, which, when the whole elipsis is supplied should be written—ஒருவன றிவணயாற றுவிணபபடடனன றிணயஞசெயி னும.—In either case the nom. supplied gives an active meaning to the ger. part. and subj. they respectively govern, and obviates the anomaly of passive forms being derived from active verbs.—All forms liable to this apparent passive construction, of which the three already mentioned and the திகழசசதததுவிணையெசசம, or the inf. used absolutely and corresponding with the ablative case absolute in Latin, are in most frequent use, can take it only when the subject is expressed and the agent understood, or when both are understood. Thus; பணமகெடபினீவான *if money be asked, he will give it*; வெலலசெயயாம றபணங்தரான *the business not having been done, I will not give the money*; செயதவெலலயி ஙன *this is the business which was done*: பணமகெடகபபடடதனால *the money being asked (pecuniâ requisitâ) he gave it.* But when the agent only or both the agent and subject are expressed, they are actives constructively and naturally and ought always to be so construed, with, perhaps, the exception in some cases of the the past part. Thus நீபணமகெடபினீவான *if you ask money, he will give it*: அவனவெலலசெயயாமலீஙகினான *he departed without having done the work*: அவனசெயதவெலலயி ஙன *this is the work he has done*; நானபணமகெடடகபபடடதனால *I having asked money, he gave it.* The governing nominative being supplied in the latter examples demonstrates the real construction in the former, in which it is wanting.

உதவிவரைத்தன்றுதவி

யுதவிசெயப்பட்டாரசால்பினவரைத்தது(இ)

The exalted mind no benefit esteems

By mere return repaid, but by the scale Of it's own greatness measures each.

"By the scale of it's own greatness"—In the original the instrument is not mentioned, the literal sense of the words being,—*it has it's measure in the magnanimity of the receivers.*—In the Latin commentary this verse is thus explained—"Sensus est, parvum etiam beneficium, si fiat magno viro, ab hoc plurimi æstimari; maximum quoque beneficium, si fiat abjecto viro, ab hoc minimi fieri; adeoque mensuram beneficii non esse sumendam a magnitudine vel parvitate favoris, sed a qualitate illius, cui facies."—Here it is clear, from the person of the last verb, that the conferrer is considered as the measurer of the benefit according to his knowledge of the character of the receiver and his consequent expectation of return. Parimèl-Azhager's paraphrase does not sanction this meaning; his words are—கைம்மாறுனவுதவிகொ ணர்தானுமெடாருளாலுலகாள்தானுமாகியமூவகையாலுமுன செய்தவு தவியளவிற்றனறறவுசெய்விதுகொ ணாடவர் தமமைமெய்யளவிற றெனறவாறு—"A benefit conferred, is not compensated merely by a return in any of the three modes, namely, by a favor of the same kind, by bestowing one's wealth, or one's time, but is commensurate with the magnanimity of him by whom it was received."—The latter is the better and correcter explanation, as the former implies a selfish consideration, which contradicts the doctrine inculcated throughout this Chapter.—It is the receiver not the conferror, that the author represents as measuring the benefits; the return to which, he says, will not be like for like, but in proportion to the liberality and greatness of mind possessed by him on whom it has been bestowed.

உதவி *benefit.*—வரைதது *of the measure* 3rd. per. neu. of வரை.—அன்று. *it is not.* 3rd. per. neu. sing. of the root அல்.—உதவி nom. governing வரைதது.—உதவி compounded with செயப்பட்டோர் *of those who received benefit* plu. per. pro. of the verb செயப்படுகிறது to be done.—சால்பின gen. of சால்பு *magnitude* வரைதது of the measure implied the measure of benefit.

IV.

ஒன்றனனவினனுசெயினுமவர்செயத
வொன்றறநனறுளளுககெடுமம

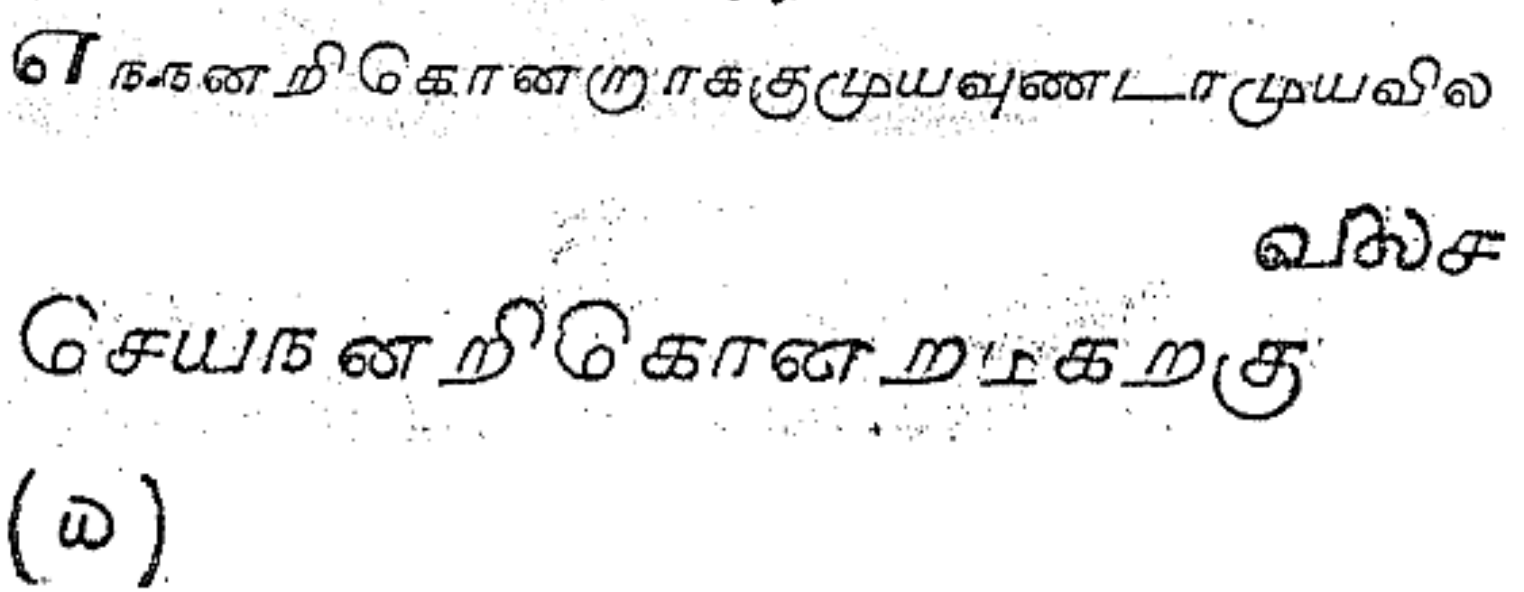
(க)

To one small favor though
there may succeed
Deadly offence ;the
grateful from the mind will rase
For that all memory

of this.

கொனறு *killing;* the gerund of கொலலுதல to kill.—அனன *like;* a particle of similitude, properly the part. of the appel. root அன *so.* The construction is the same as கொணடுறறு in Couplet II. Chap. III. See Note Page 62.—இனனு *mischief, evil,* lit. *that which is unpleasant;* the pron. part. neg. of இன *sweet, pleasant.*—செயினும *although there be done:* a subj. form of செயதல.—அவர *they;* nom. plu. of the dem. pron. அவன.—செயத *done;* past. part of செயதல.—ஒனறு *one.*—நனறு *benefit.*—உளை *when remembered,* the inf. of உளளுதல *to think, reflect, keep in mind.* This is really governed by the preceding term in the nom. but together they have the effect of the Latin abl. abs.—*beneficio in mente recordato.*—கெடும *will be* annihilated, i. e. the mischief subsequently done; the 3rd. pers. fu. of கெடுதல *to become destroyed;* governed by இனனு; both the nom. and the v. may be taken either in a singular or plural sense.

V.



Though every virtue by his hand expire
Yet may he live; but by the stroke he dies
When murdered gratitude before him falls.

"Though every virtue" &c. Parimél-Azhager renders the words எகுனறியும by பெரிய வறஙகள *the great virtues* and adds this gloss—பெரிய வ

றஙகளுஞசொனனதனறாயது - ஆனமுலலியறுதலும மகளிரகருவைசிதைதல இமபாரபபாரதலபுதலமுதலியபாதகஙகளுஞசெயதல The distinction of the great virtues includes the commission of such heinous crimes as cutting off the dugs of a cow, the destruction of the fœtus by women, or the murder of Brahmans."—The meaning of the author is, that whatever other faults he may have committed, there is still hope that the backslider may be reclaimed, if grateful feelings shew that virtue is not entirely dead within him; but there is no hope when he crowns his other offences by the crime of ingratitude—Both the translation and explanation very inadequately convey the strength and vivid expression of the original.

எகுனறி *every virtue*; the interrogative particle ஏ being prefixed to this, and the conjunctive உம to the next term, a universality of meaning is given to both.—கொனறாரகுமெ *to those who have slain—or obliterated*; the past. pron. part. plu. of கொலலுதல in the dat. case.—உயவு *life*.—உணடாமெ *may be*; compounded of உணடு the ger. of உள *there is* and ஆம the contracted 3rd. pers. neu. fu. of ஆதல்.—உயவு *life*.—இலலை *there is not*.—செயநனறி *benefits conferred*.—கொனற *who has slain*. (i. e. effaced the remembrance of)—மகறகு *to the man*.

ILLUSTRATIONS.

நன்றிமறவேல

FORGET NOT BENEFITS.

AUVEIYA'R.

ஒருநன்றிசெயதாயுனைதகிவைத்துப
பிழைத்நூறுசான்றோர்பொறுப்பரகயவர்க
ளொருநூறுநன்றிசெயினுந்தீதாகில
ஒருநூறுமதித்தாயவிடும.

நன்றியொருவற்குசெயதகைகாவ்நன்றி
யென்றுதருகடிகொள்ளனவெண்டாம-தின்று
தலைவிளைபதனருதாறுண்டீரைத
தலையாலெதானதருதல்வ்.

The good keeping in mind one favor received will forgive a hundred offences.; but though a hundred favors be done to the bad they will, on receiving a single offence regard them all as offences.

When thou bestowest a favor on another, be not solicitous about the time when it shall be returned : for after a little while the young Cocoa will give undiminished from it's head the water it drank while growing.

NA'LADI NA'NU'RU.

மஞ்நலிழுளைநகுறவனபய்நத
விஞ்நிலழுளருழுதவனிறநதருயர
செநதநனறுளருவரசானறுரகயநதனவேந
தானவைதிதியுளனிவிடும

ஒருநன றிசெயதவர்கமகான றியெழுந்த
பினழநூறுஞசானறொரபொதுபரகபவரக
கொருநூறுநன றிசெயதான றுந்தாயி
னொருநூறுநதீதாயவிடும

The mountainer thinks of his mountains, the husband-man of the cultivable land, the produce of which he gathers; the wise think of the special benefits they have received from others, and the fool keeps himself only in his own mind.

For one good turn they have received from another, the wise will indure a hundred evils afterwards inflicted; but if they have received a hundred good turns and have suffered only one evil turn, fools will consider the hundred good turns as evils.

RATNA SABA'-PATI.

விகாததினைமுனவின றுமாரசெயநன றிகருவிவீ ணுவநதன
மகாகறபகாலமவைததாரழியாதவாததினைதொ
அகாதபடுஞசமயமபாரதுமூனபினனுமறசெய
சகாயதினமறகொணரதினசாபதியெ

Did not Vishnu, grateful for the benefits received from Anumàr, who supported him in his distress, endow him with life for the space of a Mugàcalpum? thus assistance opportunely afforded in the time of need, without consideration of what has preceded or what may follow, can never be forgotten, O Lord of the court shining with gems!

TAN'DALEIYA'R-SHATAGAM.

கூனசெயதபினறயனியுநதனடமியாரகருவினசெயதுகோடிகோடி
யானசெயதவினையகற றிநனமசெயதாரகுபகாரமனறுணடோ
டனசெயதவுயிரனவிறறவநதானகடஈதறவதவிசெயது
வானசெயதநனறிகருணவயகமன்செயயுமதைமறாதிடாதே

தபதிடவரவிமனிதநிறிதனிறுமபெரிதாகுதோறறமபோலச
செபதிடடெநிவியனவுசெயதனறிபவியாமசிறதுதோனறுக
கொபதிடடவுமபாகரதணடலியாரவளநாடெறகொருசடமறு
மூபதிடடெபயரகடமையுளளவுதிவணபடதனறுமூலகதாகன

The deity Tun'daleiyar adorned by the crescent moon, taking pity on me, hath removed the innumerable sins I have committed, but for the benefit he hath thus vouchsafed me have I conferred any favor on him? what can the earth do in return for the benefit conferred by the rain, by the aid of which corporeal life, and countless acts of devotion and charity are maintained? it must not forget it.

Although the seed of the mighty Al-tree be small, it becometh of vast appearance, and thus when a benefit as small as a grain of millet is conferred it should be considered greater than a Palm-tree; therefore, the world says that in the country blessed, by Tandaleiyàr, at whose side is Umci adorned with large ear-rings, they who have received only a little salt will remember it during their lives.

SCA'NDAM.

ஒனெறுருயனறவிளையுதவிசெரமனகு
கனறிடையருவிவிணகருநிசசெயவதொர
புனெறுநிலவரகுமுனபுரிநதநனறியெ
கொனறிடுமலதுகூறறமதெணடுமம

ஆதொறுமாமொருவரகுதவிசெயவவரகுதவிதீவினதாராயி
னெதொனவனருடகுதகுதிவகுவருமபடியெனவெவிவினததொகுமம
வாதொறுபுணமுகிலியாளசானகிகாமருதியருகநிசசெயத
சிதொறுமபெருதவிகுதவிசெயவெனறுமனருசிநதியாதெ

To all who wickedly conceive the idea of doing any act, by which the minds of those who have conferred on them a single benefit may be aggrieved, this thought will become as an angel of death to destroy them; there requireth none other.

When those who have received a benefit consider what benefit they shall confer in return, they should account as the same the misfortunes which may happen to him from whom they have received it and to his relations, O Son of the Wind! to the benefits thou hast with so much trouble conferred on the daughter of Janagen, who wears a band on her ornamented bosom, my mind cannot conceive an adequate return.

Note. This is the address of Ràmen to Anumàr after his discovery of Sitei when detained in captivity by Rávanen.

PAZHA-MOZHI-

நமனெனை நீருநாதியீ ததவனலலா
னமனென றுகாயி னுநதானகாயானமனே னை
யவனிவனென றுனைதமிதளளிமற றியாரோ
நமநெயனையநகருபவா

நனகொனற்றிபவரநாழிகொடுபபவரக
ளெனறுமுதுநியேசூழகெவறிதினா
ரசனறுலாருசேரபபவதுபோலசேபோயு
மொனறிரணடாமவாணிகமில

நாழிநமொனறுநனகுபுறநதநதாரகளுக
ளேடுபிறவொடுசூழலினாரமனி
நீடுகலிவெறபதிவிணபபினறிதநாமிருந
தகோடுதுறைதநதுவிடல

Though a person, who from friendship hath given to another two measures of grain, taking advantage of this, shall use towards him angry and abusive words, the latter should not be angry with him. Who irreverently licks the butter which has been offered to the Gods?

Let those who have a grateful remembrance of an obligation ever serve them firmly from whom they have received even a measure of grain; for know, O Prince of the shore on which roll the furious waves! that gratitude is not an adventure by sea in which merely two for one may be gained.

To conspire with their enemies to destroy those from whom, relying on our attachment to them, we have received protection, resembles, O prince of the long and rocky mountains abounding in precious stones! the severing, through forgetfulness, the branch by which one is supported.

PURA-NA'NU'RU.

ஆனமுலியறுதலயறனீரிலாககு
மானினமுமகளீருகருதினுதவிதாகுமு
குரவர்தபியகொடுமையோரகுமு
வருவாயமருவுகிறகுவாயுமுளவே
திலமபுனைபெயரவதாயி னுமமருவன
செய்திகொனருகுயதிலலெனன
றறமபாடினுறயமினைதுகணவு

Those who have cut off the dugs of a cow, or have destroyed the foetus in the wombs of jewel-bedecked women, or behaved harshly towards religious instructors, after a careful consideration of their offence may find means to cleanse themselves from it; but for him who even though the world were over-

turned, forgets the benefit he has received, there is no redemption; it has thus been said in moral writings, O Lord adorned by choice jewels!

SHENDILCA'TTA-SHATAGAM.

ஆலைவிடகுமன தறிதாரகுசெயகன றியமறிவிடட
கோலைவிடகுறி டகருங்கண்டாயகுன்றியாதகுண
சீலைவிடகுமை தறிதாரகுகொருன றிசெயறிவ்வகு
காலைவிடகுங்கண்டாயவறிகாசெநறிவ்காதவுன

Know that to confer a benefit on men whose minds are depraved is like painting ornamental devices on the water: and know, also, that a single benefit conferred on those whose conduct is without reproach, will long endure, O thou protected Shendil under the form of a merchant.

MU'DURSI.

நல்லாருசெருவகுச்செயதவுபகாரம்
கணமேலழுததுபோறகாணுகா-னல்லாத
ஈமிலரெருசெதாரகிதவுபகாரம
நீரமேலழுததுகருரை

வெயகைவரிபுலிநோயதீரதவிடதாரி
யாகுதனுகாரமாறுபடுபால - பாகுகிய
புல்லறிவாளருகுசெயதவுபகாரம
கல்லினமேலிடடகலம

A benefit conferred on the worthy resembleth an engraving on stone; but to confer it on those whose hearts are void of kindness is like writing on the water.

Even as the physician, who cured the striped Tiger of his sickness, became his prey, so a benefit conferred on the ignorant and worthless may be compared to an earthen vessel falling on a stone.

BA'RADAM.

தானமாவதுதருமிடதறிய
ஞானமாவதெவனவரவிருன
பானயதறுமபயனுமனனித
தனியகுசாறறிறமைகடடியால

Hear thou whose words are as sweet as honey! the pleasure and profit one receives from bestowing a favor is always equal to the understanding of him on whom it is conferred.

CHINTA'MANI.

தனவிழையாகுயெதாரபோலிதெயநதவூபை
பினவிழைகுவளவிறபிறழநதிடமூமகள
அனனமனவதிசெசெலவிமமணிமிசைப
பினவிழைதனகுலமபோகுனிலவுதெய

தறபுறநதநதினவதததவிலமகறகுதவிதாற
கறபகமாவிருடிகளிபரமகளீரதிதாயவர
பொறபசுசொனமாவிருடிபுலவரகளபுகழகனமல
கிறபவரபிரநதானறிநதுமபுகழபரபபியெனறன

The goddess of prosperity will forsake him who betrayeth the prince, adorned by fresh garlands, by whom he hath been exalted; but on this earth none shall ever be able to root out his race, who is faithful to such a protector.

He said-those who die in defending the chief by whom they have been protected and exalted, shall enjoy the company of the celestial nymphs adorned with garlands of the heavenly Carpacam, while on earth they shall be praised in the songs of Poets and the fame of their Valor, spreading abroad shall stand even blazoned in stone.

NA'NMANI OR DIGEL.

கைததிலாரகலவமானதபுழததமாகுவினை
வைததாரிலவிலாவறியவரகைதொழுதது
வைதாரினலலாடபாபுபவரசெயதாரி
கலலாரசினதயாதவர

Those who have never possessed riches are preferable to those who have lost them; the poor are preferable to those who keep their wealth to themselves; those who restrain their passions are preferable to those who allow their anger to break out in abuse; and the grateful are preferable to those from whom they have received favors.

CHAP. XII.

நடுவுநிலைமை On Equity.

This title is compounded of the terms நடுவு *justice* and நிலைமை a verbal from நிற்றல் *to stand*, and lit. signifies therefore *persistence in justice*.

I.

தகுதியெனவொன்றுநன்றே
பகுதியாறபாறபடடொழுகபபெறினன (க)

That virtue, which in all relations holds
Uuchangeably it's nature, that alone
Deserves the name of justice.

"Unchangeably it's nature"—The virtues and duties on which the preceding Chapters treat, springing directly from the benevolent affections, regard more especially those with whom man is immediately connected; the subject of this Chapter has a larger scope as it applies to all mankind. The virtue here intended, however, is not political justice, on which the Author treats in the first part of the second Book (see Illustrations): it is that modification of general benevolence which regulates the conduct of man to man and prevents him equally from doing that which is unjust, and refusing to do that which is just; it is that universal law which Cicero describes as—vera lex, recta ratio, naturæ congruens, diffusa in omnes, constans, sempiterna, quæ vocet ad officium jubendo, vetando a fraude deterreat;— —Neque est quærendus explanator, aut interpres ejus alius: nec erit alia lex Romæ, alia Athenis, alia nunc, alia posthac: sed et omnes gentes, et omni tempore una lex et sempiterna et immortalis continebit; unusque erit communis, quasi magister et imperator omnium Deus ille, legis hujus inventor, disceptator, lator;—This description, however, is intended to apply only to that natural law or rule of right of which the Deity is said to be the Author because he has conferred on men, as one of the inherent faculties of human reason the power of discriminating accurately the true from the false, and, consequently, of de-

ciding justly as to wright and wrong. The habitual exercise of this power in this direction should perhaps in precise language be called rectitude or probity, in which sense it differs but little from virtuous habit in general, whence the adage that Justice comprises virtue or, as it is better expressed in a passage ascribed to Pythagoras, is the mother and nurse of the other virtues—Δοκεῖ μοι τῶν ανδρῶν την δικαιοσυνην μητέρα τε καὶ τιθήνην τῶν ἄλλων ἀρετῶν προσειπεῖν. But the Tamil term which I have translated *equity*, and which might be rendered *distributive justice*, differs from this as it implies also, subjection to those laws which the Hindus believe to have been derived, indirectly, by revelation from the Deity, and which embrace all the precepts of the Smrītis that regulate the intercourse of man with man, and constitute, consequently, the moral portion of this division of the Hindu Scriptures.

Aristotle defines distributive justice to imply equality, and to be that habit which prevents men from arrogating to themselves on any occasion more than the share to which they are justly (morally) entitled. It is the duty of a judge, he adds, in the administration of corrective justice, to restore this equality when deranged, by finding the middle term between the loss and gain which have accrued to the parties litigating, and restoring the equilibrium between them; hence in Greek justice, δικη signifies *equal distribution* and δικαστης *an equal distributor*, being evidently from δι *bis* in compositioo, and κασω *instruo*. With this definition and etymology the Tamil compound which gives title to this Chapter intimately corresponds; for நடு means primarily the *Middle*, and *justice* by a metaphor only, and நடுநிலைமை consequently, *maintenance of a middle station* or *state of equality* with regard to all others, not moving to either side or being biassed, as the Hindu Lawgivers strongly express it, by any consideration of *fear, anger, or affection* ஹபயம் க்ரோதம் லோபம்.

தகுதி *justice*. This word, a derivative from தகுதல் *to be fit*, is the same as ஆசாரம் *ordinance, observance*, and all terms having this meaning are synonimous with தருமம் *justice*.—ஏன *may be called*; the inf. of ஏனறல்.—ஒரு *one, single*.—குணம், *virtue*. ஒனகுணமே must be rendered *is alone the virtue*.—பகுதியால் *by division*; from பகுதல் to divide, distribute—பாலபடி *continuing it's nature*; from பால் *nature, quality*, and the ger. of படுதல் which in similar compounds often signifies to *extend, continue*; thus one of the aphorisms of Auveiyàr against extravagance in building is—இடம்படமனை இடல *build not a house to extend over much space*. The proper version of the three last terms is—*Still preserving its nature although divided* i. e. among friends or foes, strangers or relations.—ஒழுக *to pro-*

ceed —பெறின *if it obtain.* The last word is nearly expletive the phrase being exactly equivalent to the simple term ஒழுகின *if it proceed.*

II.

செபமுடையவனுகனுசிதவினறி
யெசசதிறகெமாபடுடைதது (உ)

By justice do the just their wealth uphold,
And confirmation, strong as virtue's self,
Bequeath their heirs,

செபமம *of justice*; this word is from செபுதல *to declare*, the declaration of that which is right being the especial purpose of the scriptures.—கூடையவன *of the possessor.*—இகமம *the gains.*—இலவு *loss.*—இனறி *without*; the ger. of இல. To obtain a literal version in English, this sentence must be read backwards; this is a rule almost universal in construing Tamil.—எசசதிறகு *to his children.*—எமாபபு *and the highest happiness.*—உடைதது *will accrue*, from the root உடை possess.

III.

தககாரதகவிலெனபதவரவு
ெசசததாறகாணபடும (ச)

Unerringly the just and unjust shews
The state in which their progeny is found.

Though the import of these two couplets be the same, they have both been translated on account of their remarkable accordance with a passage in the Psalms, where the Royal Bard says—"I have been young and am now old: yet have I not seen the righteous forsaken, nor his seed begging bread." The Indian writer, however, considered the fact as the retribution of the Deity, who fixed the doom of every soul, before its connection with the body, according to the good or evil deeds of its pre-existent states.

தகுதார *the righteous, the just*, the past part. plu. masc. of தகுதல *to be fit.*—தகவிலர *the unrighteous, the unjust*, from தகவு a derivative from the same வ and இலர, from இல், they who are not.—எனபது *it is said*, the neu. pron. part. fu. from எனறல்.—அவரவர் *of each*, the dem. pron. அவன repeated in the nom. plu. used for the gen.—எசசதனால *by their children*; i. e. by the state in which their children are found, whether prosperous or unprosperous.—காணபபடும *will be seen*; from காணதல *to see* made passive in the 3rd pers. neu. fu. by படுதல.

IV.

சமஞ்செய துசீர்தூக குங்கோல போலமைந
தொருபாற
கோடாமை சான்றோர்க்கணி (உ)

It is the glory of the just to stand
Like the adjusted balance duly poised
Nor swerve to either side.

"Like the adjusted balance"—The balance is an emblem of justice in India as well as in Europe. We have received the idea from the ancient figure of Justice personified with a pair of scales in her hand, but in India it was actually connected with the administration of the law. Formerly every court had a balance as a necessary part of it's apparatus; it was kept apart in a place appropriated to it called கூலசாலை which name was frequently given to the Court itself; and was employed in the performance of one of the five மஹாபாதகங்கள் or *great ordeals*, which after this instrument was called கூலதண்டம். In Sanscrit தர்மாஸ *the supporter of the balance* is a periphrasis for *King*.

சமம *equity*; this is a Sans. term, समं *samam equal*, whence I fancy the Eng. word *same*.—செயது *doing*.—சீர *virtue*.—தூகுமது *the balance*; metonically from தூகுமு the fu. part. of தூகுதல் to lift up and கோல் *a rod*.—போல் *like*.—அமைகது *being adjusted* past. part. of அமைதல் *to be adjusted*.—ஒருபால் *on one side*.—கோடாமை *not swerving*; the neg. Verb. of கோடல் *to swerve*.—சான்றோர்க்கு *to the wise, virtuous*.—அணி *is the ornament*.

The author of the Siva-Siva Ven'bà gives the following illustration of this verse.

SIVA-SIVA VEN'BA'.

நகைகையுமைசொலினானதுவிகநதமாதிவொருவு
செகுகணாவாலுனசிவசிவா எகுகு
சமருசெயதுசீரதுகுகுகோலதோலைமநதொருபாற
கோடாமைசானறொருகணி

எனறகுறடருளா

மூனறானசமருகநின றுயினறனகணவெதத பாதததைவையதுகு
நதுவாம தபோலவிகநதனகனாலைமநதொருபகதகோடாமைசான
றொருக்ழகாவ தெனறவாறு. இதறகுதாரணம - உபதேச காண்டதது
ளார்வநி பரமேஷ்டீரண ரூது விஷ்யாதுமீ தநினறுவு நிவியாமையாலாய
னாததினசாபமிடவிடதநில.

புதுமொழி

கடவுளுடனுமைகழகமு னுமவிஷ்யாடையாபொழுதிரகணவீகு
நதுவிகவாதுறுமவெறறிதோலவிதநிகனாமெனனாதனறெலவி
வதுவனாவென றுரையாதுமனறதனாபவுமைவகுணடுமவிஷ்யாவாய
விடுதுயெனசபிதநிடுசொறகேடவாகனிலதோடலவிருமபிடாதொ

STANZA.

Màl (Vishn'u) for violating justice was transformed to a red-eyed serpent by the Malison of Nangei (Parvati;). O Siva! Siva! it is the beauty of the wise, to remain unbiassed lik the beam of the balance, which sweveth not to either side.

COMMENT.

To remain unbiassed like the balance, which being previously duly poised rightly adjusts itself after the weights are placed in the scales, is the beauty of the wise. The example of this is from the Ubadésa Cándam, when it is stated that Nàràyanan, for failing in justice, was cursed by the Goddess (Parvati) when she played at dice with Paraméswaren.

ORIGINAL VERSE.

While Umei was playing at dice with the God Siven, Vishnu being bidden by her to say justly who had won or lost, unwilling to declare that Siven was the loser, decided wrongfully in his favor; Umei incensed at this cursed him, saying "become thou a snake of the Mountain": those who have heard this will not be inclined to deviate from impartiality.

UPADE'SA-CA'N'DAM.

தோகைநோகுறவிருந்தவிழிநோகினுரைவாய
வாகைச்சிலைதுணைமனந்தினைனைமவனிதாய
பாகைமபுலிபுந்தமைபாதுயிருமாயப
பேகைழுழைசிதிதியனதுணாதனைபுலை

Thou, who hast seen with thine eyes what has passed, utterest one thing by thy mouth and retainest another in thy heart, denying that which thou sawest; therefore said the Goddess shalt thou for many ages bear the form of a fierce serpent deprived of the Sense of seeing.

ILLUSTRATIONS.

Of the following extracts those which are given first are taken from the first part (அரசியல் *on the nature of the kingly authority*) of the Second Book of this work (entitled, பொருட்பால். *On Wealth*) Chapters XVII and XVIII செங்கோன்மை *The uprtghtness of the Sceptre*, and, கொடுங் கோன்மை *The obliquity of the Sceptre*, where the Author treats on administrative or corrective justice.

ஒரு தலையோடாதொறைபுரிந் தியாரையுங்கடைந்த
தேராதுசெய்வஃதேமுறை

Carefully considering the facts, without yielding to feelings of compassion, acting with integrity towards all, and deciding according to law; so to act is to administer justice.

CHAP. XVII.

அந்தணர்நூற்கும்அறத்திற்கும்ஆதியாய
நன்றுமன்னனைவனகோல்

The Sceptre of a King (i. e. the administration of justice) was the cause of the practice of virtue, and of the observance of the law of the sacred teachers.

NOTE. அந்தணர் means Brâhmans generally, but here the Rishis, or Sages, through whom the law was revealed.

குடிதழீஇக்கோலோச்சுமாநிலமன்னன்
அடிதழீஇநிற்கும்உலகு

The whole world embraceth the feet of the Monarch of extended dominion, who, in administering justice, (lit: in directing his Sceptre) embraceth all his subjects.

இயல்புளிக்கோலோச்சுமன்னவனாட்டில்
பெயலும்விளையுளும்தொகும்

In the Country of which the sovereign duly administereth justice (lit. directeth his Sceptre to the right place) both the rain falleth in its season and the harvest is abundant.

வேலன் றுவென் றிதருவ துமனனவன
கோல்தூக்கு வதுகடாஅ தெனின

It is not the lance which giveth victory to a king, but his Sceptre (the symbol of justice) if it never deviate from right.

இறைகாக்கு மணையகெடமலர்மாமகவின்
முறைகாக்கு மூடடாஅதெசெயின

A king defendeth the whole world and justice, if strictly administered, defendeth the king.

கொலியி றெகொடியானெவகெதா றுதலைபகூழ
களைகட்டதனினுதிதெ

The act of the king in punishing those guilty of murder resembleth the weeding of green corn.

CHAP. XVIII.

தாடாறுதாழாதூணைறெயயாமனனவன்
நாடோறுநாடுகெடும

If a king enquiring day by day administer not justice, day by day will his kingdom fall to ruin.

கூழுகுடியுமொருங்கிழதேவுகோல்கோடாசூ
ழாதுசெயுமன்சு

The King who inconsiderately neglecteth the administration of justice, will lose both his wealth and his subjects.

அலறபடடாறறுதுதகணனனெற
செலவதனதெதெயகுமடை

The tears of those who suffer from the injustice of the prince are files by which his felicity is worn away:

மனைகதுமன னுதலெசுவகோனமையஃதினதேறல்
மனருவாமனைகதொவி

From the uprightness of the Sceptre (from their justice) princes obtain immortal renown; if deficient in this respect the glory of princes cannot last.

இனமையினினு துனடைமைமுறைநெசயம
மனைவனகொறகீழபபடுன

It is worse than poverty, to be subject to the sceptre (sway) of an unjust prince.

RA'MA'YAN'AM.

ஒருததவிபபரதனதொருததவிபபகருவி னூரதி
யெருதநிணிகருநினறியலவரகுனழநதிடருனழகளும
வருதநீகியவவரமபறுதிருவிணமருவும
அருதியுணடெனகைகபபீதருவிடவேணடுமெ

குலமுதறறெருணமையுகவியினகுபணபையுமெ
பலமுதறறேகவியுமபயணுமெயதினுர
நலமுதனவியினுநதுவுநாகுவாரெ
சலமுதலறுதருநதருமநதாயினுர

உருளுநேமியுமானகவுளாஃகமு
மருளில்வாணியுமவ்வலிவ்வாறுவாகுக
மதருளுநல்லறமூனகமுஞ்சமனமையும
அருளுநீதபினலுவதுணடோருமே

இனியதொல்வினணீகையுனனைனினன
விவரையிறறாயனவிழுமியனுவனறியன
நிவரையுநீநுமெறிகடவாவெனனின
அவரையமனன றகதிவுமுணடோகுமுதாவென

நிலமலினநீகஞ்சுமபாறறுவிதை

தாலுவனனதனிவிதாகுங்கிய
ஞாலமனனறருநலவரநாகுகிய
காலமலுதுகணவுமுணடோருமே

Having passed my days here like the centre of a beam whose scales are equally poised with weights and goods, I anxiously desire to be relieved from the grievous afflictions with which humanity is troubled and to attain endless happiness: deign to grant this.

Those who enjoy the advantages of descent from ancient greatness, knowledge of sciences, and various learning, should regard justice, although their prosperity and condition suffer by it: they who have divested themselves of fraud have truly maintained devotion.

* *He who bears the whirling disk, (Vishn'u,) he who is distinguished by the forked weapon (Siven,) and the husband of the intelligent Vàni (Brahmà;) if these three were divested of wisdom, virtue, equity, and mercy, what else would remain to them?*

If a prince be courteous in words, liberal in gifts, worthy of esteem, pure in all his actions, revered, victorious, and strictly adhere to the path of equity, can he ever be ruined?

Is there any time in which the good expect protection, except when princes, forsaking all that is contrary to right, and as steady as the tongue of a gold-weighing balance, support the world?

PAZHA MOZHI.

முறைதரீ நதுசெவிலர்கு நல்கூரந்தவர்கு மம-
இறைநிரியாதே னொாகல்வேண்டு - முறைநிரிந்து
நெொழுகாணயின்துவா மொருபகை
கீொழுவிபபாலொழுகுமா று

ஓகுமவலகையாடினபொருளுஞினகட
பகதொதாருவலைருவனபாறபடடிருகு
மிகசிறபினாயி னுந்தாயரகு

மகனிறபகதோவேறு

The prince who knoweth the law should not swerve therefrom, but should be alike impartial to the rich and the poor; if, swerving from the law, he be not impartial, it is the same as if from one breast flowed water and from the other milk.

In a game at dice by mutual agreement, a bye-stander will interest himself for one of them; although their children are all excellent yet mothers will differ in their affection towards them (i. e. will prefer some to others.)

CHINTA'MAN'I.

வாரமபடுதிதநியவுநலவ்வாந
நீரகதாயநதுதிநலலவுநதியவாம-
ஒருமலவயதுதியறனையனறெவன்
வீரதெனதுகணணிவினமபிறனை

பெரியவினபதநிநினுமபடடெசயனகசெறுகாகு
முரியதெசயகைவிணபபயதனதையுணணுமனதெவயுணராதவணண
அரியதெனனமிழாதுமனியதெனனவிகழாதும-
இருசாரவிணயுநதெளிநதாநோயிறையனறுநதெளிநதாரே

The Damsel, whose long eyes darted glances keen as the spear of the warrior, said—"is it not the nature of the world, that, when one is attached to another all the wrong he doth is accounted right, and when averse, that all the right he doth is accounted wrong"?

They who believing that both the mighty Indren, enjoying all felicity, and a little wayward monkey reap advantages proportionate to their respective deeds, do not commend the one saying, it is difficult for others to equal him, or slight the other saying it is easy to do so; those of enlightened understandings, who thus act justly in both respects, are, also, enlightened by a knowledge of the Lord.

ARANERI CHA'RAM.

காயதனிவனிதனிகற றிம்யாருமொருகூடங்கண்-
ணியதன் றிவுடையாரீகணணுடுதகாயவதன்கண்-
ணுறறகுணநாடுதானறுதாருமுவடபதன்கண
குறறமுநாடுத்னறுதலிகடிம

It belongeth to the wise to consider a thing, free from anger or partiality; when in anger the real nature of the thing cannot appear; when partial, the perception of it's faults will be lost.

SIRUPANJA-MU'LAM.

படைதவிங்கெனியானவினவனபபாகுமடபணணின -
இடைதன்கருதுணமைவனபபாகும-நடைதனகுக
ுகாடாடொதிவனபபுகதொறகுதுவிவுசெவகாகும
வாடாதவனகணவனபபு

An Elephant is the ornament of an army, slenderness of waist the beauty of a maiden; manners are adorned by strictly keeping a promise, and so, also, is the sceptre; soldiers are adorned by unshrinking bravery.

BA'RADAM.

முனருவிரணியனகானமுவிசயளிததவிரோசனதிரரூனிவனமைதன
றனதேறுநணபாகியிருவருதிமாரதிகடபாறசாரநகுதிகளவி
னனையகவிகமெலலாருதிசாரவறவியுணரகிருகருமதானமைதனனிற
பினருகதிவாரநகரிறபெணமகொடுலைக்குணடுமணமபெயிருரொ

தனிததனிபெயியிவரிருவாததமவகெனறகடொழுதெதடசாரவானபெச
மனதநிவளோரதுமமில றிவுயரதநதாரதமைவனாரதுமருவலெனருள
புனகணிவிபானறவளாசைபுனர்கடநதிலராஜிபபுநிதாஙகா
கனிதமதுகலலெய றிவிருளிபெயன றிவரவிதணடநவிலவதாரர

தெதகியகலலி றிவுணிததுருதிசாரதுடலாயவதநிதபிர்கலாதன
மிகருயாதெவியனவசினயிருவாகருளளபதிவிளமபுவாமென
றூரகமுனடெமுனிமகளுமவிரோசனனுமமாருபபடடியுவனபாலவறி
வாகதருலவநதபபதுயுணாவிதெதகறறவெலலாமவயஙகசொனனா.

தனதுதிருமகவெனறுமபிறருனிவனனிதமகனருனெயெனறு
மனதுதனிவிணடறியாவிகாரகலவிடதவிநதனனாகமாடடாருபெ
புனிதருனிகாபெனறனபொனனதபெயதநிதபுதிவாதமபிவி
வனிதபெயபறருனாதுதியெனமுனமதுகிசொருதியெலாமவலபெயான்செ
லவான

அறமுனாரதனைபோறறுமறறிநதுமொருவறகாகவனறநதபோதுமு
றிறிவருமாயிமவருட்மபெருமபாசபதினியிறுடலபெறறுமாழி
மூறுகரகடிழவொனமுறையிடுநானமறைகளினுமொழியலாறறென
றிறொருவனிடதனைரதிபோமெனருளிவரமீனடுபெயரதாடுகொர

மறையாதிகளெலியாதிம நிவாதியிரு வரையுமவடி தத்துதாகவி
முறையாகசுத னுவெனு முனிமகனைய நிவி னுகுமுதல வனைனுனி
பொறையானமிகவனதுபொறைகாடியைதவகபெயிடு தத்துபுனைவந்தனை
வரேனுர்
னிறையாதியமரனெலாமிரணியனறனகனபோலவாரிலெனியெனறர.

In ancient time Virósanen born of the son of Iranïyen (named Bragaláden), *being united in friendship with the son of a sage, the two studied together under one teacher and completely acquired all the sciences; afterwards beholding in a certain city a young damsel, they both sought her in Marriage.*

Each of them addressed the damsel seperately for the purpose of winning her to his arms; considering this in her mind she said, I will marry whichever of you is the more learned. Thus not being able to cross the sea of her love, who resembled the loory of the grove, nor to endure the violence of their passion, they disputed together bitterly, each claiming pre-eminence in knowledge.

At length the son of the sage, confident in success, and Virósanen agreed to appeal to Bragaláden the father of the latter, in whom the whole circle of science was incarnated in a material body, and who was profoundly versed in expositions; accordingly they repaired to his presence, informed him of the dispute which had arisen between them and intreated him to examine them in all they had learned.

He in his own mind made no difference between the prince his son and the son of the sage, but as he was not able to determine which excelled in knowledge, he repaired to the golden feet of the holy sage Cásipen and, having reverentially addressed him, requested him to decide to which of the youths the maiden should belong; but the mind of the sage, powerful in all religious knowledge being, also, confused on this point he said;

" It is declared in the four Védas that they who decide, without clearly understanding the case, or, understanding it with partiality, their bodies

being entangled in the bonds of punishment for a thousand successive years, shall sink with distracted minds into an excruciating hell; I can say nothing, therefore, to this dispute. Depart and make it known to others." *Accordingly they repaired to their own country.*

Having filtered their minds though the Vedas, the sciences and general knowledge, and weighed their several attainments Bragaláden declared, according to right, that Sudenu, the son of the sage, excelled and he, being by his forbearance declared the superior, obtained the golden vine of his desires in marriage. The king of Heaven and all the Gods proclaimed that for equity the equal of the son of Iraúiyen did not exist.

CHAP. XIII.

தவம்

On Self-control.

The title of this Chapter is derived from அடங்கல் *to recede* neu. (whence அடக்கல் *to cause to recede, subdue*), and signifies lit. therefore, *subjection, restraint.*

II.

அடக்கமமரருளுயக்குமம்
அடங்காமையாரிருளுய்தது்துவிடும (க)

To intercourse with gods
Forbearance leads; but passion unrestrained
It's victims, plunged in utter darkness, leaves.

"To intercourse with gods forbearance leads"—Forbearance or self-control, the subject of this Chapter, is defined by the Commentator—*the being possessed of control over the body, the speech, and the will so as to prevent those straying into the path of vice,* அடக்கமுடைமை &c. and the opposite to it consequently is the want of such control, proceeding either from imbecility, or natural weakness of disposition, or from intemperance, or the ascendency of any of the passions over reason. Self control in fact is only a form of that wise self-love, which may be considered as the origin of all good habits, as benevolence or the love of others may be of all active virtues; it is near akin to patience and prudence, which differ from it chiefly in being employed on extraneous objects. On the former the Author treats in this desire of his work, but Prudence ranks among the regal virtues and is placed therefore, in the First Part of the Second Book under the title அறிவு literally signifying *knowledge*; in Tamil the more frequent acceptations of the words அறிவர் *the learned* and அறிவிலர் *the ignorant*, are the *virtuous* and the *vicious*. With regard to others, self control is in it's ordinary operation a passive virtue; but not less conducive, therefore, than the more active virtues and duties to the happiness of human life. For without that mutual forbearance, due

from each to all, society could not exist; perpetual brawls, in spite of law or power, would make this world a fit residence for demons only, and anticipate the threat of future punishment denounced in this couplet against those, who, by allowing the violent passions to obtain the mastery over them, vitiate their nature and prepare themselves for the perpetration of every crime.

In the Chapters which precede this, the Author treats on the virtues and duties of domestic life which affect others; and in those that succeed, with a few exceptions, on the habits, good and bad, which, however beneficial or hurtful to others, more immediately affect the individual subject to them, and which may all be considered as proceeding from Self-control or the opposite. It is remarkable that in this arrangement Tiruvalluver coincides exactly with that adopted by Aristotle in his Ethics to Nicomachus, though in other respects, both in general theory and in the distribution of their subject, they differ considerably; the Indian assigning affection or benevolence as the efficient cause of all good, and the Grecian by placing that modification of it which he calls friendship at the conclusion of his work, seeming rather to consider it as the final cause of virtue.

அடக்கமை *forbearance.*—அமரர் *the gods;* this is a Sanscrit term from the root சர *die* with the privative அ prefixed and corresponds these with the greek Ἀθανατοι *the immortals.*—உள *among.*—உயக்குமை *will conduct:* the 3rd pers. neu. sing. of உயத்தல். *syn.* with செலுத்தல் *to cause to arrive at.*—அடக்கமை *want of forbearance:* the neg. verb. from அடக்கல் *to be restrained.* ஆர் *full, that which fills, dense;* the root of ஆர்தல் *to fill,* used participially.—இருள *darkness.*—உயத்து *conducting to.*—விடும. *will leave.*

எல்லாரகுநனறுமபணிதல்வருளுநு
செலவரகேகெசலவநதகைதது (நு)

Though self-control be excellent in all
It most befits the envied state of those
That fortune smiles upon.

எல்லாரகு *to all.*— நனறு *good* — ஆம *will be* the contr. 3rd. pers. neu. fu. of ஆதல்.— பணிதல *forbearance*; this word primarily signifies

reverence, but like other words of this meaning, secondarily obedience submission: Parimèl-azhager renders it here பெருமிதமினை றியடகல *to refrain from thinking greatly of oneself.*—அவருளளும *and among them:* உள here forms the loc. c. with அவர to which the conj. உம is added.—செலவரகேக *to the happy*

especially.—செலவம *to the happiness.*—தகைதது *it belongs.* The two last terms ought to form a compound, செலவதகைதது, the final nasal of the first being retained, according to the Commentator, for the sake of the sound only; செலவ ரகரமெலவதகைதது may be rendered *belonging to happiness it especially befits the happy.*

III.

யாதகாவாராயினுகாகாகாவாகாக

சோகாபபரசோலலிழுகுபபடு

Though unrestrained all else, restrain thy tongue
For those degraded by licentious speech
Will rue their tongue's offence.

யா for யாவும், *all;* this term simply means *what,* but with the generalizing particle உம, omitted in this and other instances by the author, takes the signification here given it.—காவார *they do not guard.*—ஆயினும *although.*—நா *the tongue.*—காக்க *to guard.*—காவாகால் *if not careful;* காத்தல் whence the two preceding terms are derived, means *to guard, watch, be vigilant* and கால் lit. *time* is in similar phrases equivalent to the English *if* and *when.*—கெடுவர் *they will suffer distress,* 3rd pers. plu. fut. of the verb கெடுதல் *to suffer distress.*—சொல் *the speech.*—இழுக்குபட்ட *being base;* a compound formed of இழுக்கு *baseness, meanness* and பட்ட the ger. of படுதல்.

IV.

தீயிறசுடடுனெ னுளளாறுமாறுதெ

நாவிறசுடடவடு (கூ)

The wound may heal, though from a burning brand,
And be forgotten; but the wound ne'er heals
A burning tongue inflicts.

தீயிறை *by fire.*—சுடட *burned;* from சுடுதல் *to burn* act. *set fire to.*—புண் *of a wound.*—உள *the interior.*—ஆறும *will heal;* the 3rd pers. neu. fu. from ஆறுதல் *to be cooled, appeased.*—ஆறாது, made emphatic by ஏ, *never will be healed.*—நாவிறை *by the tongue.*—சுடட *burned.*—அது *the wound.*—In the initial and antipenult term the final ல் is converted, according to rule, to ற before ச.

ILLUSTRATIONS.

அடக்கமுடையவனுக்கு விளையினும்
தடுக்கில்லாதவனுக்கு நாணெருக்கினும்
அடக்கலமுவளைதலினுவாடுகினும்
அடக்கமுடைமைகாதாரஞ்சால்

As baldness becometh not him who professeth forbearance, as boasting becometh not him whose courage hath not been tried, as the appropriation of a deposite is unbecoming, even so are the words of those who forbear not to those who forbear.

PAHA-MOZHI.

கறற றிவரகணடதடகமடஙகாதார
பெசசாநதநதமைபடுகழநதுரைபபார - தெறற
னறகலருவியணிமவிமகிழநாட
னறருடீரதலுமபலிவ

பாவிவாதுசொலிவிமறற
தெதாழுகுமதெபணதன தொவிவாதே
னிதனவணததுயரபபடுகை - நலினாய மனனி
னழுழுதிமறறநதுகிடகை
துணனிநதனவாயாறகதிம

தமிழாயுந தமைபடுகழந துணாகுமபோழதில
அனமராததவரியகறறவெணடம
அமையாருமவறபவணியாரதமமத
தமிவுலகுகாணாகவம

தொவாதசொலதுவகுணனிலாமாகவர

நாவாயடகலநிதாகு - நாவாய
கனிகளபோறறாயகுகடறசாடபவாயதி
வனிதாடதிருவாரோவில

பெருமவிநாடபிறாறியலாகா
அருமனறையானறசோரபபருமனறனப
நெஞசிறசிறியாரகுணாதலபவிணமற
பருசினவதிதவிடல

அடஙியகபபடனவநதிவினயுகாதது
தாடஙியலூனறிறனமாணடஎடபோதியச
செலிமவாயகமருசிறுகாவிசுதியதனச
கொவிமறகோடனவதாச

கூடப்பெருஞ்செய்தது யாதுந்தப்பெருமை
அடக்கம் உளவாதல் - நடக்கையின்
ஒளியன்றோ மன்மலைவதற்றோர்நுகினைக
கொளிகொடுத்துவிடல்

எனைத்தானுற்றபோதுஞ்சுவறுமுயிர்நிறுப்பு
மனத்துடையதுள்ளடைமழு - மனத்தான்
இனனென்னவெஃவுடாவிமலைமகுழுமனைமகுந்
தமைத்துடைமைதவம்

செம்மைதருஞ்சால்புருஞ்சுற்றநோயடலுவா
தம்மைமறுகழுறாவாயடுதுமின்றுமை
வீரருஞ்சாலனைமரியீழுக்கிடும்புலுரு
சோரபொதியாதவா நு

Forbearance is known only to the wise. The unforbearing praise themselves even unwittingly ; O King of the country whose mountains are ornamented by clear water gushing from the rocks ! the

water in a full pot is not sub- ject to agitation.

Fools, accustomed to speak evil of others when concealed, bring themselves into trouble by their unguarded discourse; thus O Damsel, a frog-fish though hidden in the sand, betrays itself to distruction by it's voice.

When people are praised by those intimately connected with them they should at once reject the flattery, O King of the hills covered by the bamboo! People do not adorn themselves with ornaments hough their own property of unsuited to their rank.

Worthless people, who have addicted themselves to evil speaking are incapable of restraining their tongues; O King of the Sea where ships roll like those intoxicated by palm-wine! there is none who can carry the wind on his shoulder.

O King of the great Mountains! the wise keep sacred those secrets which ought not to be known by others; to impart them to the low-minded is like placing cotton on the top of palm, whence it disperses itself abroad.

They who restraining themselves keep in subjection their five senses in three respects (namely thought, word, and act), and acquire in this transitory life a spiritual guide to the life after this, are like those that fix their spade upon the mountain Colli.

To bestow supreme power and great riches on one, who keeps not his will in subjection, and who lives not a good and pure life, is like placing a fire brand in the hand of a monkey.

Although one be born in an illustrious family, possess inexhaustible wealth and be the favorite of the princes, yet he should not inordinately desire to be distinguished by Kings, for self subjection is the chief virtue both for this world and for the world to come.

Those who having conquered haughty enemies yet do not vaunt their own prowess in order that others may praise them, are like such as though so intoxicated as to be falling, yet tie not up (valuables) so that they shall drop out.

A'LADI-NA'NU'RU.

கடறறிகதகாவிறைதசாலவாரதறுசார்வருஇ
மறனறியாரவாய்பகாவரபலியினுமல
வறறியதவாவிகவருகுமறுறானறும
பசுசாவகிலவிமையாவி

இடமபடுமையறுறானகறிறுமெனறும
வுடைகாதானறுமடகாரதி
காகனறு
யுபபாதுமெயகறிரகாயமெ
யெயதடறுறு
கைபபறுபதுசுறாயிலகாய

பிறரமறையினகடுசெவிடாயதிறன்றிற
தேதிலரிறகடுருடாயதீய
புறமசூறறினபுலைகையாயபிறபாதனவியாதும
அறமசூறதேனடாவவறகு

சகரசடசவமபறிலுமவிழுமியோ
ரொகரஇருதிசாவஸ்ரபுதிசச-ரெகரஇ
மூகநிறிமறகாணிமிதுவதிறகிதனவ
பிதநிறவெணனிவிதிம

Those whose tongues are adorned by learning and knowledge (the wise) fear the disgrace of evil-speaking; the unwise indulge therein: thus on the Palm-tree the dry leaves maintain a perpetual rustling, while the green leaves make no noise.

Although deeply instructed in the knowledge of truth, those who have not accustomed themselves to restraint can never be restrained, O large-eyed beauty! thus, though the wild-pumpkin be dressed with salt, clarified butter, milk, tire and various condiment, its natural bitterness will never be removed.

If one be deaf to the secrets of others, blind to the wife of his neighbour, though well acquainted with her excellencies, and dumb in calumniating others, in him it is not necessary to inculcate virtue.

The worthy, although they have attained to wealth and dominion, indulge not in haughty language, but if the mean have acquired the wealth of one Cáni (1-80th part) added to one mundiri (1-320th) they will regard themselves as Indren the king of heaven.

ARANARI-CHA'R

தனவிரு தாதினருஞ்சுகரியாகதாரடு

றிறு

பினவிண தாதினையதாபபயனிலவி

- தினவிரு

குடுமகடுகருநெறிறருகுறுறலைசயிற

பிடுபதிகபபடடுகளிறு

நினவிரையறபெறுறிறிபினனெனருதெ

டினவிரையானையாகாடபெறுறிறதெவினவிர்

யறபெறுறிறபெனவெறுற

னமறநீனடு

துறகாகநிறடபேதாரதாள

இதியகுருசாதனைதருவிருகயிறறுற
சிதவிணையாய்தாரதுணைதோதிபடாதிபடார.
இமைபடுகுமிசைசுடுசெகதிபடாயிதம
தமைமதுவிபடுதருவார

பகறருமயாமனறுதறபுகடுவணடா
அகதிரருயிறனறகாகருஙகடபுகாகருங
சிகறறரகணணுமுளவாமபலகறருக
கசரகடியனனதாரருளாவ

உளநிருதுதமுளமறபபறருதாம
களவிழுசாவிலயாகாடுதுவாகாடுதனறும
உளமறபபறுகலலாதாகாடுதனறு
நனறிதுதருளார

If one submit himself to the conscience in his own breast there is no benefit that he may not obtain; but if he follow the dictates of his ruinous will, he resembles a male elephant subjected to the female.

O my heart! I can by no means keep thee under restraint, and if I cannot restrain thee what else can I restrain? could I effectually restrain thee I should possess the key that openeth heaven.

Those, who bind the elephant of the senses, with the cord of wisdom, to the pillar of the will, obtain for themselves the reward of fame in this life and of happiness hereafter.

Note. Vîra-mâmuni has appropiated the thought expressed in this verse. See the first verse of the extract from the Têmbâvani at Page 64.

Pride not thyself for having acquired various knowledge, the hand umbrella will shelter thee from the spreading beams of the sun, and among the unlearned a word may prevail which will become an axle-tree to the learned.

They who, although residing in the midst of a city, keep their minds entirely under subjection, really dwell in the wilderness, the groves of which distil honey: and those whose minds are not under subjection, although residing in the wilderness, are as if they had returned to the inhabited country and dwell in the midst of a city.

VALEIYA'PADI.

ஆகுபதிகுமருதவிளாயபடியகும
டாகுபடபதிகுமடவிகாதுயபடிகுங்
காகுபடபதிவனவிதிரியமதனு
நாகுகவ்திவிவிகண்டபணுமாறு

As the tongue is destructive of prosperity, and often sheweth its owner in fetters, sendeth him into exile, or even plungeth him into hell, a more careful restraint should be placed on it than even on the five senses.

NA'LADIYA'NU'RU.

அறிவதறிந்தடங்கியருஞ்சுவதஞ்சி
உறுவதுலகுவப்பசெய்துபெறுவதறவி
னைபுறமுவாழ்நியல்புடையாளரஞ்ஞான்றுந
ன்புறமுவாழ்தலினிது

இனபமபயந்தாஞ்சிதிவதுவிளிலும
இனபதனைபயகுமிருளைகக-இனபம்

ஒநியாணமகணடாஞ்சிமகுருவிநாடு
படியாகவாழ்நிறநவில்

தானெதடிஞ்சாதகுருதகுவாகெடணைநதனஞ்சுடமபினை
உளனெகெடிஞ்சுமுனைஞாகதனஞ்சணைநகவனகுவிநத
வையகமலிமபெறிஞ்சுமொயநக
பொயயாடிஞ்சுடமிடைநதசெல்வ

Knowing what ought to be known and submitting thereto; fearing what ought to be feared; performing every duty so as to satisfy the world; and living in the enjoyment of pleasure according to their means; they who are thus disposed never experience the evils of life.

Flee from pleasure

Although thyself be ruined, think not of prejudicing others; however, they may deserve it; eat not with those with whom thou shouldest not eat (enemies, irreclaimable sinners, and the rest) even though thou lose the flesh of thy body by hunger; speak not falsehood, intermixed with truth, although the whole world canopied by the heavens be thy reward.

NI'DI NERI-VIL'ACCAM.

கல்வியுடையமுடபாருரையுமெனநீரை
செல்வருரைசெய்யுமனபடுமே - நில்லாத
நுரைபிரகுதிபுனனரதிநடபோறருகே
தவிவுவை கதிதாழுபடுபறினை

ஆகமபெரியாரதியாரிடையபடை
மிகுசாவுகானினிதாழுப - தாகினை
யெனிய துமனமெலுசாவிசெலவு
ஐவிசனெறதாழுதிவிருரு

விகசியதியாமபிவிதினதனெவகையு
கதுதுகையாரகல்விவியுதீத - புபபனைகளை
யெனறனாசெளாகினைறமபிறவுவாது
தமபாதுமபிறகுளின

தனபேரவியபபிபபானறறுகுறி சுடர
நனிரசேரகதுணாதிறற - றனவரா
லியலானமையனெறவியபபாவிதினப

நயவாமையனேறநலம்

பிறனாறபெருளுகடுதிவணதுவானயானது
மறவாதிமதோறபடுதானறுணது - பிறரபிற
சிலலாகதூறறிசிறுமைபுறங்கூறாது
யாரயாகுகதாழுசிதுசால்பு

Literature and riches might really be deemed two species of wealth, if the possessors of them bowed their heads with humility, like the poor when they stand begging alms before them.

Men eminent in knowledge when in company with the ignorant and perceiving their presumption, will behave themselves with humility. Is it not, thus, in the scales, the heavier goes down, while the lighter rises — and more?

The good deeds of good men, who carefully avoid what is forbidden and [illegible] what is prescribed, become evil, when they extol themselves, boasting that having [illegible]vered their vile conduct, the five senses, they have undeviatingly persisted.